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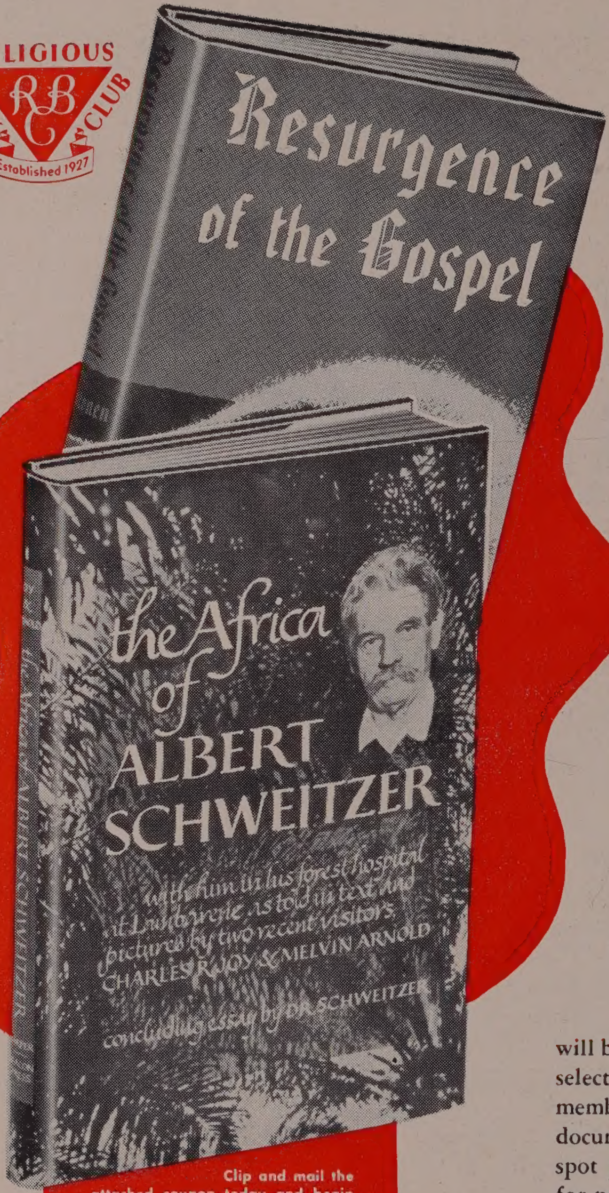
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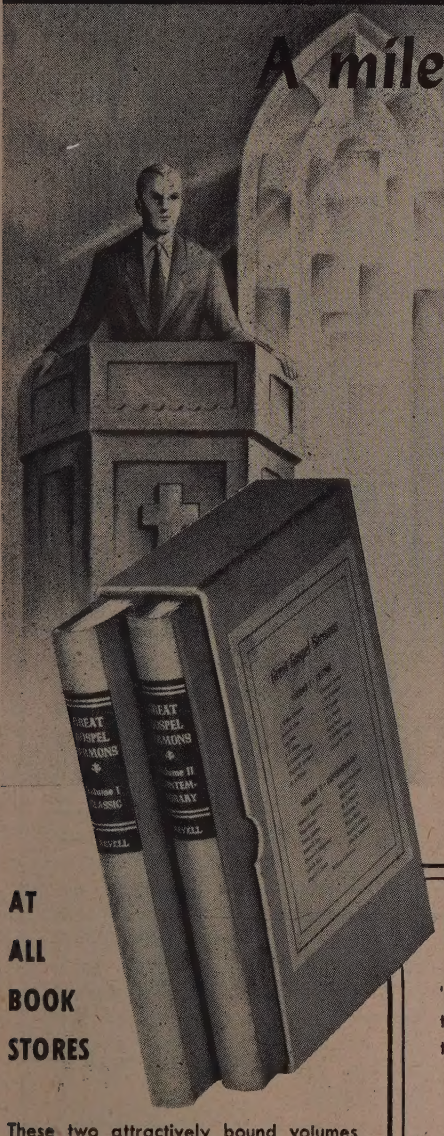

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THE EDITOR'S DRAWER

Our Anniversary

The first issue of *Church Management* was issued in October, 1924. With the publication of the forthcoming September, 1949, the magazine will have completed twenty-five years of its history. It weathered the depression of the thirties and World War II. It has been published with private capital and has never asked a subsidy from any state, church, or charitable organization. *Church Management, Inc.* pays corporation and income taxes to the State of Ohio and the United States of America.

The editor of *Church Management* enjoys a freedom of expression unique not alone among religious periodicals, but in the entire field of journalism.

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* * *

If we genuinely like others, and show it, we will not have to worry whether we are making a good impression, because we are. But we cannot like other people until we understand them, and we cannot understand them until we understand ourselves.

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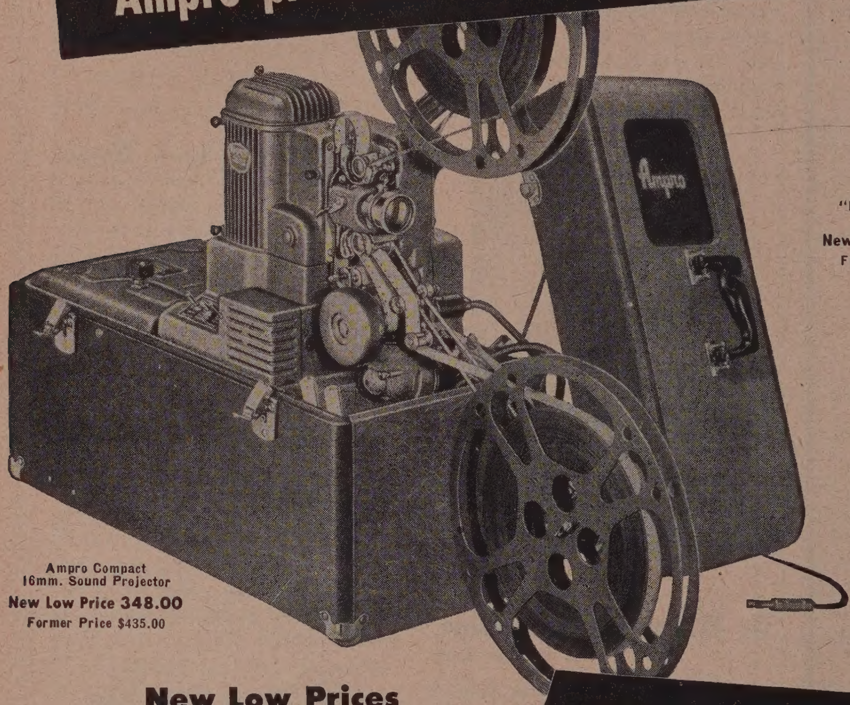

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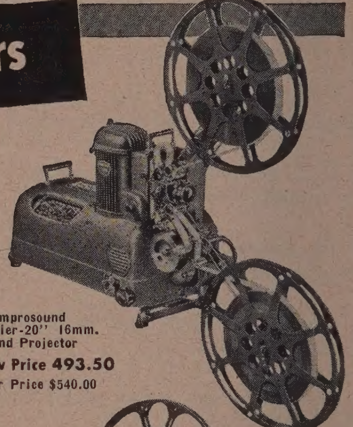

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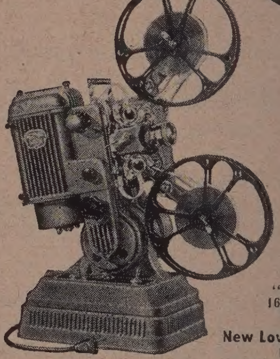

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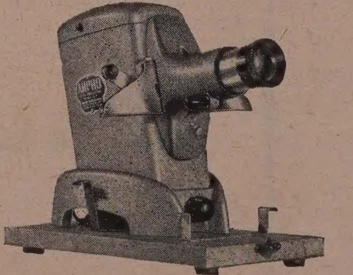

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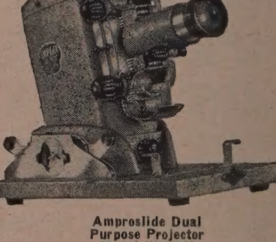

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Weigh Bills for Stricter Marriage Regulations

Proposals for changes in state marriage laws, most of them for more stringent requirements, have been widely introduced in state legislatures throughout the country this year, a survey discloses, but comparatively few such bills have been enacted thus far.

Georgia has a new law requiring premarital examinations for venereal disease, but the Georgia lawmakers rejected another bill calling for a five-day waiting period between the application for and issuance of marriage licenses.

The new premarital examination act requires that anybody getting married in Georgia after the effective date of the act (six months from the time of the governor's signature) will have to present a doctor's certificate that he or she does not have syphilis. Georgia is the forty-fifth state to approve legislation requiring health certificates for marriage.

New Jersey's legislature enacted a bill restoring to municipal court jurists the right to perform marriages.

Passed by the Tennessee legislature was a bill prohibiting any person under 18 years of age from performing a marriage ceremony in the state.

A bill to raise from three days to five the waiting period between marriage license application and issuance was rejected by the South Dakota legislature.

Unsuccessful efforts were made in New Mexico to obtain passage of bills to establish a three-day waiting period before marriages and requiring health certificates to obtain a license, while a premarital health test bill also was turned down by the Nevada legislature.

Bills relating to marriage laws are still pending in many state legislatures.

The performance of marriage ceremonies by child ministers would be outlawed by two California bills, both of which provide that the clergyman must be at least 21 years of age. Under another California bill, marriage license applicants would have to undergo cross-examination by the county clerk as to age claims, previous marriages and the like. The clerk, if in doubt, could demand sworn statements, divorce decree records, birth certificates, etc.

Another California bill would permit the issuance of licenses for marriages of white persons to Negroes, Mongolians or members of the Malay race, now forbidden by state law. Also before the California legislature is a bill

(Turn to next page)

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Stricter Marriage Laws

(From page 7)

under which premarital physical examinations would have to be given through laboratories approved by the State Department of Public Health.

Bills introduced in the Texas legislature would stipulate a three-day wait before issuance of marriage licenses and would require both parties to present laboratory certificates showing each to be free of social disease before being granted a marriage license.

A bill to tighten marriage license laws in Connecticut calls for a notarized affidavit of consent from parents when minors seek to be married. Proponents of the bill said that many times these certificates have later been shown to be forged. The bill also would limit the effective time of a marriage certificate to 60 days. Part of the point to a certificate is the health examination of prospective couples and the longer a certificate remains in force after the examination has been made, the more likely the information is to be outdated, the bill's proponents said.

Pending in South Carolina is a bill providing for a waiting period of three days before the issuance of a marriage license and requiring the filing of a certificate by both parties to the marriage that they have been examined by a physician and found free of venereal disease.

Legislation to outlaw common law marriages has been proposed in Oklahoma.

An Ohio bill would abolish common law marriages and extend from five to 30 days the waiting time between applications for and issuance of marriage licenses.

Introduced in the Michigan legislature was a bill to outlaw "lonely hearts" clubs. It would ban publications printing or listing matrimonial opportunities and would class them as obscene literature.

Alabama's legislature, which convenes in May, is expected to receive a bill aimed at outlawing child marriages. The proposed legislation would require both parties to a proposed marriage to appear personally before the judge of probate. Present Alabama laws require neither to appear in person to apply for a license.

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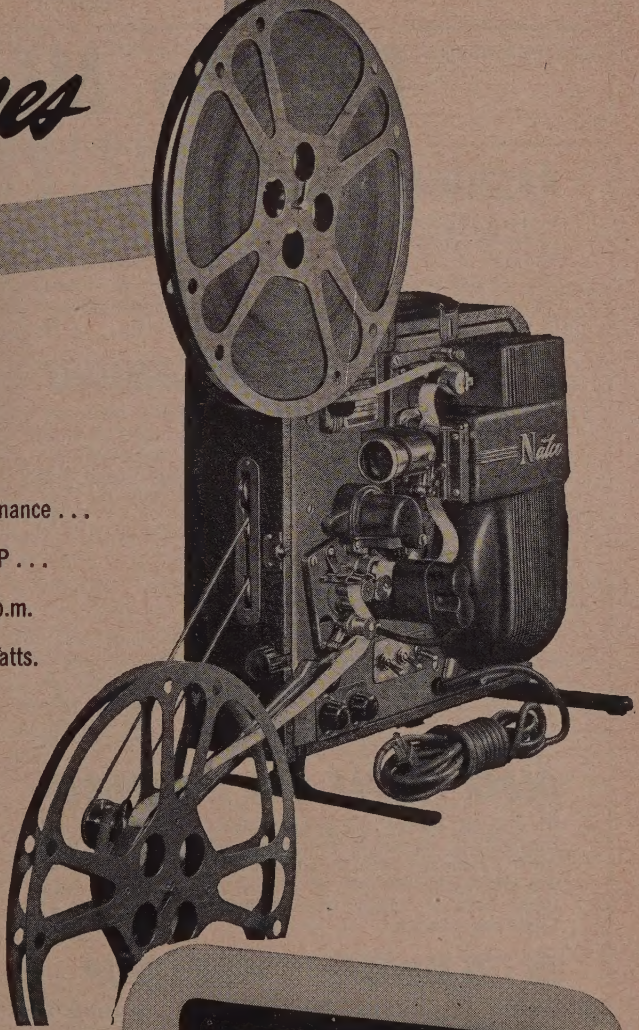

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CHURCH
MANAGEMENT
Edited by William H. Leach

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JULY, 1949

EDITORIAL CORRESPONDENCE

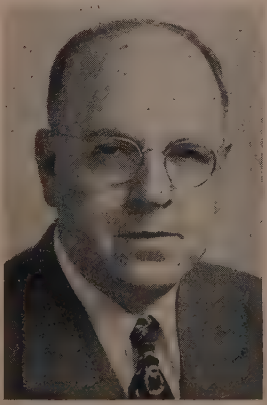
Protestantism Thrives in Mexico

SOME weeks ago the editor found it convenient to spend a few days in Mexico. One thing I have missed as an editor is the long vacation of the pastorate. It has been hard to reconcile oneself to a job where a week or a fortnight at the most, is the amount of time that can be spent away from the office. Modern air transportation has come to the aid of those of us working under such pressure. Mexico is but thirteen hours away from Cleveland. It multiplies one's vacation time by three.

We have always had some subscribers in Mexico. There are, of course, several theological seminaries which would need the magazine in their libraries; there are some American churches — one very splendid one in Mexico City, which will be mentioned later. But my concept of Protestantism among the Spanish-speaking people of Mexico was hazy. I thought, at best, there might be a few small missions where some loyal souls were hanging on to the faith. But pictures of the Roman Church marching, step in step, with the Spanish conqueror took precedent over any idea of a strong vigorous Protestant movement.

I reached Mexico City very early Sunday morning. I had hardly awakened and dressed than I was greeted at the door of my hotel by an old friend, Dr. Fernando R. Rodriguez who with several others had come to take me to church services. Dr. Rodriguez is a Presbyterian layman. He owns one of the finest furniture houses in Mexico City. But while he sells furniture for a living he gives untiringly of himself to the Presbyterian churches in Mexico. He is the superintendent of the Sunday school in the *El Divino Salvador* Presbyterian Church, the largest of the denomination in Mexico. I went with him for the Sunday school and morning worship service. There were approximately seven hundred at the Sunday school and probably one thousand at the service of worship. The pastor of the church is Eleazar Perez. Mrs. Perez comes from good Presbyterian stock and together they have accomplished a wonderful ministry in the metropolis.

There are many interesting things about this church. It worships in a building which formerly housed a Roman Catholic church. Back of the altar was a sixty foot high reredos covered with genuine gold leaf and containing the usual number of images. With permission of the Mexican government these images have been removed and scripture verses substituted. But even now some simple, good Roman Catholic will enter the building, kneel and cross himself, thinking that he is in a Roman church.



William H. Leach

A word of explanation is necessary here. More than two generations have passed since the Mexican government confiscated all church property. Convents and monasteries are forbidden by law and only exist clandestinely. All church buildings are owned by the government. The government permits churches to occupy these buildings with certain restrictions. They must agree to keep them in good repair, carefully preserve any historical relics, do the necessary painting and cleaning. The *El Divino Salvador* Presbyterian Church happened to get one of the historic buildings. One can see the barred balconies, high above the nave, from which the nuns worshipped; many human bones were dug from under the floor when repairs were necessary. Today it is an interesting mixture of the old and the new. I rather suspect that Dr. Rodriguez is responsible for the Hammond organ, the fluorescent lighting, the public address system and other features which we noticed. I give him this credit for he has been, for some years, a constant reader of *Church Management.*

Classes and congregations were interesting to watch. My own Spanish is limited to "si, si," "non, non" and "peso." But there is an international expression of face and one who observes can see a lot not spoken in English.

There were many grades of society represented in that congregation. There were some Indians from the poorer classes. There were many of the Mexican professional folk and merchants. There were a few, but very few, of the Spanish aristocracy. But, all were worshipping. No question about that. Teachers in the classes seemed to have no difficulty in getting pupil response. The laymen had a larger part in the service than we usually give them in the States. They read the Scriptures and make the prayers.

The choir was splendid. It had probably a hundred voices and was professionally directed. The church was engaged in services commemorating its seventy-fifth anniversary. I attended one of the services later in the week. The speaker was Dr. Archer Anderson, minister of the First Presbyterian Church, Duluth, Minnesota. Dr. Anderson was formerly a missionary in Guatemala and speaks Spanish fluently.

Incidentally, but very important, is the fact that this church is seeking a building fund of two million pesos to give it more adequate housing.

Baptists

There was still time to visit a morning service at a Baptist church. The congregation was engaged in the construction of a new building. Sunday school classes were being held under canvases, out of doors. A fund raising campaign was going on inside. One million pesos are being sought for a complete new building. Fund raising is largely the same in any language. I felt rather at home among the pledge cards and appeals. The minister, A. T. Ojeda, wisely turned much of this over to his laymen. My particular guide in this service was Senor D. Villarreal, superintendent of the Sunday school and an accountant in the Rodriguez store. Incidentally I met two most attractive children of Senor Villarreal. The son, just graduating from the Medical School of the University of Mexico, plans on a life as a medical missionary; the daughter is employed as a secretary in one of the American-controlled enterprises in Mexico City. These young people appealed to me as did most of the Protestant youth that I met. There is a contest being waged between the Catholic and Protestant churches for the educated youth. I hope that we win.

There seems to be every freedom for youth in Mexico City that we find in Cleveland. They very clearly know their way around. I visited with Senor Alberto Barocio, a civil engineer who is supervising the erection of this new Baptist church. He is a devoted member of the church but another bit of information startled me. The architect for the new building is his own daughter. She has done a clever job in designing the church. It is modernistic all right. Perhaps I can get a picture of it to show you at some later date.

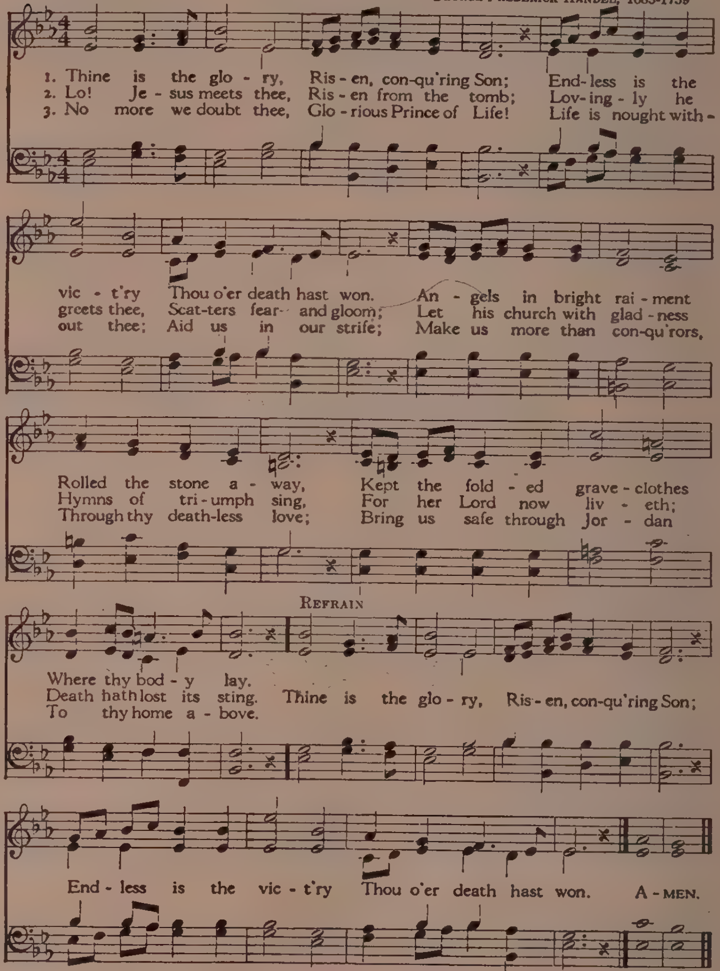
I gathered three interesting bits of information from engineer Barocio. First, Mexico City is built over a lake and modern buildings must be erected on elaborate systems of piling. Second, since the deed of the completed building must be turned over to the state it is well to design a building which will not be too appealing for government offices. Third, that there is a well-defined program of instruction on the history and organization of the Christian church so, if the time ever comes when Protestant churches are again persecuted, they will be ready with a vigorous underground movement.

Thine is the Glory

5. 5. 6. 5. 6. 5. 6. 5. with Refrain

EDMOND BUDRY, 1884
Translated by R. BIRCH HOYLE, 1923

GEORGE FREDERICK HANDEL, 1685-1759


1. Thine is the glo - ry, Ris - en, con-qu'ring Son; End-less is the
2. Lo! Je - sus meets thee, Ris - en from the tomb; Lov-ing - ly he
3. No more we doubt thee, Glo - rious Prince of Life! Life is nought with -
vic - t'ry Thou o'er death hast won. An - gels in bright rai - ment
greets thee, Scat-ters fear and gloom; Let his church with glad - ness
out thee; Aid us in our strife; Make us more than con-qu'rors,
Rolled the stone a - way, Kept the fold - ed grave - clothes
Hymns of tri - umph sing, For her Lord now liv - eth;
Through thy death-less love; Bring us safe through Jor - dan
REFRAIN
Where thy bod - y lay.
Death hath lost its sting. Thine is the glo - ry, Ris - en, con-qu'ring Son;
To thy home a - bove.
End - less is the vic - t'ry Thou o'er death hast won. A - MEN.

ECUMENICAL HYMN

This hymn was a favorite at Amsterdam and your church should know it. It is from "Cantate Domino" copyrighted by the World's Student Christian Federation. The music is from Handel's "Judas Maccabaeus." It is published here by permission. Reprints may be secured, at a small cost, by addressing the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York.

The Methodists have a big church in Mexico City. I visited it between services. Jose Velasco is the pastor. From information gathered I judge the church has between two and three thousand members and has large congregations both mornings and evenings. The building itself is most unique. It looks as though it might have been at one time an out-of-doors market with stalls on the four sides. Some one has effectively transformed it into a church suitable for a large congregation.

The American Church

I mentioned above the American Church. There is quite a colony of Americans in Mexico City. They don't all go to church. The American church

(Turn to page 16)

Review of Religion 1948-49

by Walton W. Rankin

For the tenth consecutive year our review of religion has been written by Walton W. Rankin, a clergyman who heads the department of publicity of the office of the General Assembly of the Presbyterian Church in the United States in America. Keen, reliable and voluminous these papers have given an interpretation of the religious life of the world, for the past decade, unequalled in contemporary literature.

OUR Review of Religion last year closed with the focus of attention of the non-Catholic churches of the world on the forthcoming organizational meeting of the World Council of Churches at Amsterdam, The Netherlands, August 18-September 5. Great preparations had been made for Amsterdam. For months the press and the churches both in America and Europe had "built up" the council, and great care had been given to the arrangements. In back of the immediate preparation, however, was a longer preparation extending over the years to Madras in 1938, Oxford and Edinburgh in 1937, Lausanne in 1927, Stockholm in 1925, and earlier conferences reaching back to the first decade of the twentieth century. And as important as the background of the past were the plans for the future of the council. These plans are maturing step by step as churches in America and overseas unite in organizing a firm undergirding of the council.

It would appear then that the World Council is here to stay. The council is headed by six outstanding figures of the religious world who act as honorary presidents—Bishop G. Bromley Oxnam, the Archbishop of Canterbury, Dr. Marc Boegner of the French Reformed Church, Dr. Erling Eidem, primate of the Swedish Lutheran Church, Dr. T. C. Chao, of Peiping, China, (Anglican), and Greek Archbishop Strenopolous Germanos of London, England. In the words of Bishop Oxnam the World Council "inaugurated continuous and creative cooperation of 145 churches at a world level." In order to deal with general issues of policy until the next assembly, scheduled for 1953, the council elected a Central Committee composed of 90 members. Dr. W. A. Visser 't Hooft, who held the position of general secretary of the World Council for the 10 years in which the council operated as a provisional organization, was elected General Secretary with offices in Geneva, Switzerland.

What gives vital prominence to the World Council is not so much its organization or the men who hold office in the organization as its expression of the great movement towards ecumenicity in our time. Seen in its proper perspective the council is an incident—albeit a very remarkable incident—in the ecumenical development of Christianity. That the time is ripe for the flowering of the ecumenical movement is evident from the turn which events are taking in the political, economic, and social history of the world.

We have had occasion in our yearly reviews of religion to emphasize more than once the implications for religion of developments in the political sphere. There has never been a time in the history of the Christian church when the church has been untouched by developments in the state politics. From the days of Emperor Constantine the Great, who made the church an imperial cult as a means for rebuilding the unity of the Roman Empire, to the present hour, when oppression of the church by governments in Eastern Europe is the order of the day, the church has never been unaffected by politics. This is so because in the last analysis the Christian religion represents a kind of power in the world which must be taken into account by the state, which represents another and different kind of power.

The overshadowing political phenomenon of recent days has been the alignments on a world-wide scale of countries associated ideologically and politically with Soviet Russia, on the one side, and the countries associated with the United States and Great Britain on the other. To chart a course for the church in this situation has been indeed difficult. Many statements were issued during the year by individual churches and groups of churches. The tension was made acute by the action of the Communist-dominated government of Hungary in arresting and imprisoning first, Bishop Ordass of the Lutheran Church, and then Cardinal Mindszenty of the Roman Catholic Church, in January. The action of the Hungarian government was followed by the arrest and imprisonment of fifteen Protestant pastors by the Bulgarian government. It was in the light of these actions, together with actions against the churches in Czechoslovakia and Poland, that the executive committee of the Federal Council of Churches, at the meeting on world order sponsored by its department of international justice and goodwill, at Cleveland, in March, issued the following statement:

> The evidence coming from several areas in Europe makes it clear that there is a systematic attack upon churches by Communist-controlled governments. Although there may be no overt persecution of Christians for the profession of their private faith or for religious worship, it is plain that totalitarian states under Communist domination are determined to prevent the churches from having any influence in public life. In the light of recent developments in Hungary, Bulgaria, and elsewhere the design of these states to bring the churches into subservience is no longer open to doubt.
>
> The methods adopted by one totalitarian regime after another in achieving this design include preventing the churches from maintaining schools for the religious education of their children, banning Christian youth movements or sharply circumscribing their activities, eliminating or controlling Christian publications, forcing strong church leaders out of their positions and supplanting them with submissive personalities, and isolating the churches from fellowship and contact with churches in other lands. While these objectives may not be openly avowed, they are pursued by such devious means as public trials on such technical charges as manipulating the currency, black marketing and espionage.
>
> The attack of the Communist-controlled governments is directed against all forms of organized religion which refuse to be tools of a secular policy. All the churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state. They must stand together in resisting, in such ways as are appropriate to the church, every attempt of a godless political regime to curtail or to destroy the influence of religion.
>
> In bearing this united testimony and standing together in a common protest we must guard against a blind emotion or a heedless hysteria which might seek to defend the church through resort to war. It would be wholly illusory to sup-

pose that the present tensions could be relaxed by such a method.

Our witness in behalf of basic religious freedom is not limited to the states which are under Communist domination. There is also a totalitarianism of a Fascist type which is hostile to religious freedom. States which profess to be defending the rights of religion may in practice be denying those rights by their treatment of minority groups. We cannot be silent about the fact that in Spain, the Argentine, and elsewhere there are today grievous abridgments of religious freedom. In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual.

The Red coup which seized the government of Czechoslovakia in January, 1948, was followed by the Brussels pact, signed by the governments of France, The Netherlands, Belgium, and Luxembourg. Shortly afterwards, the Scandinavian states, Sweden, Denmark and Norway, entered into a defense alliance, and later in the year negotiations were opened which issued in the spring of 1949, in the signing of the Atlantic Pact. In the Atlantic Pact, the United States committed herself to a role in Europe similar to that which she had taken in 1823 with regard to Latin America, in the Monroe Doctrine. Just as President Monroe had intervened against Spain in the plan of Ferdinand VII of Spain to re-establish her authority over the revolted republics of Latin America, in the 1820's, so in 1949, America under President Truman, aligned herself as the champion of the nations of Western Europe against Russia, saying, in effect, "Thus far shalt thou go and no farther!"

The Atlantic Pact

The churches' attitude toward the Atlantic Pact was summed up in a message entitled, "Moral Responsibility and United States Power," adopted by the Cleveland Conference, and forwarded by the Executive Committee of the Federal Council, to President Truman, Secretary of State Acheson, and Senators Connally and Vandenberg of the Senate Foreign Relations Committee.

"Since the foundation for a universal structure of law and order is still inadequate, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations Charter. Regional pacts can add to the total of common security if they are genuinely within the universal framework of the United Nations; if they are based upon a natural community of interest and are in fact designed and operated to preserve and to promote the general welfare of participating nations."

Dissent from this point of view was registered by the *Christian Century* in an editorial on the Cleveland conference, and unquestionably the Pacifist-minded groups in the churches were disinclined to endorse the participation of America in the Atlantic Pact. Such participation, they argued, involved military commitment and the aggravation of the trend toward war. Virtually all church groups, however, pacifists included, indicated full approval of the Marshall Plan economic aid to nations overseas.

In the East, or at least in China, there was no Atlantic Pact to interpose a barrier against the onward march of the Chinese Communists to seizure of the national government. The choice confronted by the United States was basically whether to send over an army to rescue the regime of Chiang Kai-shek and the Kuomintang, or to get out of China altogether. With priority given to Europe, the latter alternative was accepted. This, of course, was taken as a heavy blow by the churches, which for years had built up in China mission enterprises costing millions of dollars. In their churches, schools, colleges, hospitals, orphanages, and other church-related institutions, the churches had built up a great stake in China. Was it all to be lost? The future alone holds the answer to this question. Some grounds for optimism were discovered in the policy of the Chinese Communists to allow the Christian colleges and churches to operate as long as they did not interfere in politics. As to the future probabilities, Sherwood Eddy, on the basis of a study of the Communist regions in North China, in northern Korea and in Russia itself on fifteen visits from 1912 to 1939, prophesied:

> (1) The churches and individual Christians will survive in China as they have in Soviet Russia; (2) medical missions can probably be carried on as long as we are willing to support them; (3) Christian education, while probably tolerated at first, will gradually be eliminated. Education will be regarded as a function of the state for training in citizenship . . . and completely dominated by Communist propaganda. Indignant that Chinese scholars, knowing their artistic writings for some 3,500 years have left 400,000,000 illiterate peasants in poverty and ignorance, the Communists will gradually introduce compulsory education. . . .
>
> Certain aspects of Chinese character — that irresponsible individualism described as a "heap of sand"— will be greatly modified. In a fiery furnace sand is forged into rock under terrific pressure and heat.
>
> The suffering, darkness and danger occasioned by the civil war in China make that country the neediest on earth but it is the most fruitful field for student evangelism in the world today.

Although the United States made no effort to build up an impregnable front against Communism in China, she did not propose to allow the whole of the East to go by default. The continuation of General MacArthur in his position as virtual head of the government of Japan was confirmed, and the government of President Syngman Rhee in Southern Korea was bolstered by American support. Another move, the efficacy of which could well be questioned, was the initiation of promotion of nationalistic tendencies on the part of South Pacific countries.

The Confused East

The political developments in the East and in Africa during the year were extremely confusing to the churches. Serious-minded Christians have been deeply concerned in recent years as to what organized Christianity can contribute to the solution of the race problem, which is admittedly one of the most critical unsolved problems of our day. Christianity can never acknowledge the validity of any doctrine of race superiority or race exclusiveness. Christianity must always seek for a world "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." Rapid changes in the East since the close of the Second World War, have left the churches bewildered. In Indonesia the action of The Netherlands government last December, in launching a military campaign against the native republicans evoked a strong protest from the Reformed Church of The Netherlands. An even stronger protest against the action was voted by the Foreign Missions Conference at its meeting in Buck Hill Falls, Pennsylvania. The Foreign Mission Conference on January 7, adopted a resolution requesting that the United States representative on the Security Council of the United Nations be instructed to demand the withdrawal of the Dutch Army to its lines of December 19, and the release of the Indonesian Republican leaders without "reservation or restriction." The conference called on the U. S. government to hold in abeyance any further Marshall Plan aid to The Netherlands government until it had complied with all the demands made by the Security Council of the United Nations. The resolution added:

> A European nation of democratic traditions and outstanding devotion to the Christian faith has by sudden attack upon the Indonesian Republic and imprisonment of its leaders, violated the letter and the spirit both of its profession in these matters and of directives of the United Nations. This unjustifiable resort to arms is a denial of human brotherhood and of the basic Christian

Protestant Church Giving in the United States

Total Contributions From Living Donors

A Religious Body	B Budget Benevolence	C Denominational Benevolence	D Other Benevolence	E Total Benevolence	F Congregational Expenses	G Total Contributions	H Membership 13 Years and Over	I Reports for Year Ending
1. Assemblies of God	2,244,213	2,244,213	....	2,244,213	....	2,244,213	241,782	July 31, 1948
2. *Baptist, National	276,375	459,722	103,650	563,372	7,862,850	8,426,222	4,385,206	June 30, 1948
3. *Baptist, Northern	9,940,538	10,151,661	1,815,419	11,967,080	29,380,173	41,347,253	1,576,247	April 30, 1948
4. Baptist, Regular	....	....	....	1,053,533	2,308,590	3,362,123	75,000	Dec. 31, 1947
5. Baptist, Seventh Day	26,646	36,432	....	36,432	139,293	175,725	6,494	June 30, 1948
6. Baptist, Southern	28,472,014	28,472,014	....	28,472,014	103,690,832	132,162,846	6,270,819	Dec. 31, 1947
7. *Brethren Church	....	69,541	6,501	76,042	306,979	383,021	18,052	June 30, 1948
8. *Brethren, Church of	1,184,264	3,384,833	534,594	3,919,427	2,027,640	5,947,067	184,584	Feb. 29, 1948
9. Brethren, National Fellowship‡	321,820	321,820	115,938	437,758	796,093	1,233,851	16,500	June 30, 1948
10. Brethren in Christ	....	234,568	49,402	283,970	150,927	434,897	5,596	1948
11. Catholic, American Syro-Antiochean	18,947	18,947	235	19,182	21,453	40,635	2,340	....
12. Churches of God of North America‡	143,843	235,535	1,692	237,227	596,016	833,243	32,459	October, 1948
13. *Congregational Christian	2,702,528	4,510,248	1,537,900	6,048,148	24,754,281	30,802,429	1,173,626	Dec. 31, 1947
14. *Disciples of Christ	4,794,069	6,026,537	959,286	6,985,823	26,627,977	33,613,800	1,698,176	June 30, 1948
15. *Episcopal, Protestant	7,608,817	9,604,146	....	9,604,146	47,925,164	57,529,310	1,568,412	Dec. 31, 1947
16. *Evangelical Congregational	99,877	168,340	....	168,340	678,100	846,440	24,202	March 31, 1948
17. *Evangelical and Reformed	1,767,012	3,082,901	630,900	3,713,801	14,048,182	17,761,983	714,583	Dec. 31, 1947
18. *Evangelical United Brethren	1,836,489	4,400,544	334,273	4,734,817	18,285,444	23,020,261	692,105	Oct. 31, 1948
19. *Friends (Damascus, Ohio)	92,981	113,226	....	113,226	295,310	408,536	5,028	June 30, 1948
20. International Foursquare Gospel‡	288,922	392,783	....	392,783	2,124,505	2,517,288	61,462	Dec. 31, 1947
21. *Lutheran, American	1,562,854	2,826,354	841,032	3,667,386	10,902,353	14,569,739	470,003	Dec. 31, 1947
22. *Lutheran, Augustana	867,355	2,611,383	....	2,611,383	7,210,096	9,821,479	312,328	Dec. 31, 1947
23. Lutheran, Norwegian Synod (S)	1,608,955	6,939,133	2,265,531	9,204,664	12,137,081	21,341,745	524,405	Jan. 31, 1948
24. Lutheran, Evangelical‡	53,897	53,897	....	53,897	162,208	216,105	8,756	April 30, 1948
25. Lutheran, Finnish Evang'cal (Suomi)	470,850	552,688	....	552,688	389,012	941,700	22,612	Dec. 31, 1947
26. Lutheran, Missouri Synod‡ (S)	2,916,172	10,444,475	....	10,444,475	35,746,887	46,191,362	1,176,803	Dec. 31, 1947
27. *Lutheran, United	3,856,796	8,438,561	....	8,438,561	27,278,884	35,717,445	1,339,643	Dec. 31, 1947
29. Lutheran, Wisconsin, Other States (S)	227,430	262,205	4,681	266,886	782,537	1,049,423	30,328	April 30, 1948
28. Lutheran, United Evangelical‡	849,830	1,169,745	183,774	1,353,519	3,873,031	5,226,550	204,620	Dec. 31, 1946
30. Mennonite, Central Conference	54,332	85,647	....	85,647	59,421	145,068	3,324	June 30, 1948
31. Mennonite Church	....	....	....	2,215,326	175,000	2,390,326	61,499	Dec. 31, 1947
32. *Methodist	15,478,014	31,076,049	....	31,076,049	133,062,408	164,138,457	8,567,772	Dec. 31, 1947
33. Methodist, Free	1,046,747	1,564,147	15,832	1,579,979	3,654,231	5,234,210	41,790	....
34. *Methodist, Wesleyan	249,469	1,861,990	295,783	2,157,773	1,305,117	3,462,890	30,622	April 30, 1948
35. Missionary Church Association	558,203	558,203	....	558,203	....	558,203	5,460	Dec. 31, 1947
36. Moravian (Northern Province)‡	134,988	182,633	10,867	193,500	501,534	695,034	21,366	Dec. 31, 1947
37. *Nazarene, Church of	953,740	2,506,954	613,213	3,120,167	15,772,463	18,892,630	209,207	Dec. 31, 1947
38. Pentecostal Fire Baptized Holiness	59,448	59,448	....	59,448	....	59,448	1,344	Oct. 31, 1947
39. Presbyterian, Associate Reformed‡	98,323	216,323	....	216,323	605,014	821,337	26,173	March 31, 1948
40. Presbyterian, Cumberland‡	211,992	211,992	....	211,992	1,105,851	1,317,843	75,000	April 30, 1948
41. Presbyterian, Orthodox‡	50,000	50,000	28,816	78,816	375,000	453,816	5,922	March 31, 1948
42. *Presbyterian, United	944,731	2,274,289	232,115	2,506,404	6,051,353	8,557,757	205,677	March 31, 1948
43. *Presbyterian, U. S.	7,383,278	8,331,431	571,708	8,903,139	21,586,591	30,489,730	638,652	April 30, 1948
44. *Presbyterian, U.S.A.†	†7,119,086	†7,119,086	†6,220,161	†13,339,247	†51,633,392	†64,972,639	2,274,259	Dec. 31, 1947
45. *Reformed in America	2,247,581	2,247,581	323,823	2,571,404	6,314,243	8,885,647	178,356	April 30, 1948
46. Seventh-day Adventists‡	23,788,411	24,628,338	740,213	25,368,551	4,341,982	29,710,533	228,179	Dec. 31, 1947
47. United Brethren (Huntington)‡	32,903	233,828	7,000	240,828	722,141	962,969	18,289	Sept. 30, 1948
Total U. S., 1948	134,644,740	190,434,388	18,444,342	212,147,589	627,767,639	839,915,228	35,435,062	
Total U. S., 1947	102,402,037	194,454,148	11,869,861	207,795,284	548,340,798	756,126,123	33,531,578	
48. *Baptist, Maritime	....	193,585	....	193,585	1,199,645	1,393,230	63,338	June 30, 1948
49. *Baptist, Ontario and Quebec	180,819	331,447	1,966	333,413	1,357,981	1,691,394	52,828	April 30, 1948
50. *Baptist, Western Canada	72,370	105,692	....	105,692	418,439	524,131	13,083	May 15, 1948
51. *Presbyterian, Canada	616,107	616,107	151,385	767,492	3,146,310	3,913,802	174,562	Dec. 31, 1947
52. *United Church of Canada	3,269,254	4,284,037	833,570	5,117,607	10,415,297	15,532,904	780,234	Dec. 31, 1947
Total Canada, 1948	4,138,550	5,530,868	986,921	6,517,789	16,537,672	23,055,461	1,084,045	
Total Canada, 1947	3,990,015	7,541,497	1,480,811	9,025,308	15,412,349	24,437,657	1,074,955	
Grand Total, 1948	138,783,290	195,965,256	19,431,263	218,665,378	644,305,311	862,970,689	36,519,107	
Grand Total, 1947	106,392,052	201,995,645	13,350,672	216,820,592	563,753,147	780,563,780	34,606,533	

*Member of United Stewardship Council. †Nine months only, because of change of fiscal year. ‡Reported in 1947.

Charts on this and the following pages give a good picture of the financial health of the Protestant churches in the United States. The compilations have been provided by the United Stewardship Council, Hillsdale, Michigan.

principle that men everywhere have the right of self-determination.

These acts have already met with the disapproval, publicly expressed, of many Christian leaders in The Netherlands. Leaders of government in free nations of Asia have been alarmed and resentful because of this unwarranted invasion, which has only served to create disunity among nations and tends to foster an Asian bloc in world affairs.

The Federal Council of Churches followed with a milder statement on the Indonesian situation, January 14. Within a few months the Dutch government, owing more to the political pressure put upon it by the United States government than to deference to world public opinion, accepted the United Nations solution in Indonesia, by agreeing to free the native republican leaders and to restore to them their capital, Jogjakarta, preparatory to a Hague conference in August to form an autonomous United States of Indonesia.

A setback in race relations was suffered by the whole world with the election to office of the reactionary government of Dr. Daniel Malan to office in South Africa in May, 1948. Dr. Malan's government has pursued a policy of nationalistic white supremacy which has created deep resentment on the part of colored races everywhere. One result has been to aggravate the tensions between the Negroes and Indians in South Africa. The deplorable riots in Durban in late January were lamented in a resolution adopted by the Christian Council of Churches in South Africa. The resolution expressed horror and dismay over the riots and offered sympathy to the sufferers of all races. The resolution urged Christians regardless of race or denomination, to work together for the elimination of "those conditions of mutual distrust and suspicion that can lead to such outbreaks of violent wickedness."

To the credit of the South African churches be it said that they have consistently gone on record as opposing the discriminatory policies of the Malan regime, and have called for fairer treatment of the Negro population of the Union.

India

The outlook for Christian churches in India was in some respects favorable at the beginning of 1949. True the division of the country into two states, India and Pakistan, augured possibilities of evil for the future, but at least in India the perspective of the native government seemed sane and wholesome—at least with regard to the problem of religion. At the centenary celebration of the Malabar Christian College at Calicut early in January, tributes to the work of Christian missionaries were paid by C. Rajagopalachari, Governor-General of India, and by Sir A. Ramaswami Mudaliar, Dewan of Mysore. The Governor-General predicted that Christianity would "continue to flourish in all parts of India, for the government of new India is no enemy to any religion. . . . We are grateful not only for the educational work done by the Christian schools but also for such religious campaigns as were associated with them."

The Dewan of Mysore hailed Christian missions, especially in South India, for having done a great deal of useful work. "But for them," he said, "a very large and significant part of the population would have gone without literacy, without the blessings of knowledge, and without enlightenment of modern progress."

One of the outstanding points of the year's history has been the establishment on a firm foundation of the Jewish state in Palestine. After many centuries of wandering, the prophecy seems to have been fulfilled, "And Jacob shall return, and none shall make him afraid." On February 17, Dr. Chaim Weizmann was sworn in as the first president of Israel at the Jewish Agency building in Jerusalem. Dr. Weizmann made a state entry into the city from his residence at Rehovat, and as he entered the Assembly in the Jewish Agency building the ram's horn and bugles were sounded.

Dr. Weizmann, who was regarded as both the president and the conscience of Israel, made it known that his desire was that the new nation should become great not in size but in a moral and cultural sense. The problems facing the new state of Israel which is about the size of Vermont, were difficult enough. There were thousands of immigrants to be fed and assimilated, there was the hostility of the surrounding Arab states to be mollified, there was the problem of unifying and integrating the many diverse elements, religious and political, among the Israelis themselves.

Nevertheless, it cannot be questioned that, taken all in all, the establishment of the Jewish state has been a good thing not only for the Jews but the whole world as well. As for the Jews, they have at last a country which they can call their very own, where they will soon, if they are not already, be a majority and not a minority of the population, and where, under their own flag and under their own government, they can take their place again as one of the nations of the world. The establishment of the Jewish state has also gone far to normalize the status of the Jews in all countries.

At Home

We turn now to events closer home. In the United States the trend toward unity in Protestant Christendom continued its course. The General Council of the Congregational Christian churches voted to approve a merger with the Evangelical and Reformed Church, at a meeting in Cleveland, Ohio, February 6. The vote was 757 to 172. The opposition to the merger was led by Dr. James W. Fifield, Jr., of Los Angeles, who threatened to lead a schism in the church, if the merger were consummated. Last year the Evangelical and Reformed Church voted overwhelmingly in favor of the merger. At this time the synods of the Evangelical and Reformed Church are balloting on the merger and there seems to be no doubt that the result will be favorable to the merger.

A revised master plan for merging the Reformed Church in America and the United Presbyterian Church was approved by delegates to the national assemblies in Buck Hill Falls, Pennsylvania, on May 25. The United Presbyterian delegates voted 241 to 9 for union, while the Reformed Church representatives favored the merger, 147 to 6. The plan is to be sent down to local classes of the Reformed Church and to presbyteries of the United Presbyterian Church for ratification. If approved by a three-fourths vote in both churches the merger will go into effect and result in the creation of a new denomination to be known as the United Presbyterian Reformed Church, with a membership of 400,000.

The Home Missions Council at its meeting at Buck Hill Falls, January 10-13, voted to accept affiliation with the proposed National Council of Churches. The Foreign Missions Conference, also meeting at Buck Hill Falls, at the beginning of January, voted against affiliation with the National Council. The main source of opposition to affiliation came from the Southern Baptist Convention which is not yet prepared to cooperate with other interdenominational groups which are included in the proposed National Council. The Missionary Education Movement at its meeting in New York in March, voted to affiliate with the National Council.

The election of Dr. Clifford Edward Barbour of Knoxville, Tennessee, as moderator of the General Assembly of the Presbyterian Church in the U. S. A. at its meeting in Buffalo, May 19-25, was viewed by observers as a sign of continuation of the trend of sentiment in favor of the reunion of the U. S. A. Church with the Presbyterian Church in the U. S.

This review should not close without mention of the important relief work still being done by the Protestant communions in America. Through Church World Service, through CARE, and through public and private agencies, the Protestant people of this country are continuing to share with needy people overseas. The One Great Hour broadcast on March 26, which was carried over most of the major radio stations of the country, raised $4,000,000 for overseas relief. This sum was in addition to the amounts being given by churches through their benevolences or through special restoration funds.

The outlook before the world at this time is still very cloudy. Humanity has a long way to go before even a qualified prosperity for the masses of people may be achieved. The church still stands as power in the world seeking the conservation of values and the well-being, spiritual and physical, of all mankind. The church takes its stand learning lessons from the past, facing the duties of the present, and building hope for the future.

Editorial Correspondence

(From page 12)

has a membership of less than five hundred. It is known as the Union Evangelical Church. The minister is Charles R. McKean, a Presbyterian clergyman who has been there for more than twenty years. Dr. McKean tells me that there are three Protestant theological seminaries in Mexico. He, himself, is lecturer on church history in one of these.

I found a good congregation in his church. The men's Bible class had a splendid discussion on prayer. There were approximately twenty-five in the class. The program of this church parallels that of the average American church. The minister, himself, is always in an enviable position in such a church. In a sense he is an official representative of the American community.

When first the buildings were confiscated by the government it was also decreed that only native born ministers and priests could have oversight of churches. That rule has since been relented to permit the foreign communities to have priests and ministers of their own nationality.

This editorial is not an exhaustive treatise on the Protestant churches in

Per Member Contributions From Living Donors

A	J	K	L	M	N	O
	GIFTS PER MEMBER					
Religious Body	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	Total Contributions	Foreign Missions
1. Assemblies of God	9.28 (11)	9.28 (18)	9.28 (21)	....	9.28 (46)	8.32 (7)
2. *Baptist, National	.06 (43)	.10 (45)	.13 (47)	1.79 (44)	1.92 (47)	.05 (40)
3. *Baptist, Northern	6.31 (18)	6.44 (28)	7.59 (29)	18.64 (31)	26.23 (35)	1.66 (22)
4. Baptist, Regular	....	....	14.05 (16)	30.78 (11)	44.83 (13)	....
5. Baptist, Seventh Day	4.10 (29)	5.61 (36)	5.61 (39)	21.45 (25)	27.06 (32)	....
6. Baptist, Southern	4.54 (24)	4.54 (37)	4.54 (42)	16.54 (37)	21.08 (41)	.80 (32)
7. *Brethren Church	....	3.85 (39)	4.21 (43)	17.01 (36)	21.22 (40)	1.21 (25)
8. *Brethren, Church of	6.42 (16)	18.34 (11)	21.23 (12)	10.98 (41)	32.21 (27)	1.43 (23)
9. Brethren, National Fellowship	19.50 (6)	19.50 (10)	26.53 (8)	48.25 (5)	74.78 (8)	7.50 (8)
10. Brethren in Christ	....	41.92 (5)	50.75 (4)	26.97 (16)	77.71 (6)	10.06 (5)
11. Catholic, American Syro-Antiochean	8.09 (14)	8.09 (25)	8.20 (27)	9.17 (42)	17.37 (45)	.28 (39)
12. Churches of God of North America	4.43 (25)	7.26 (26)	7.31 (30)	18.36 (33)	25.67 (36)	1.34 (24)
13. *Congregational Christian	2.30 (40)	3.84 (40)	5.15 (41)	21.09 (26)	26.24 (34)	.77 (34)
14. *Disciples of Christ	2.82 (35)	3.55 (42)	4.11 (44)	15.68 (38)	19.79 (42)	.87 (31)
15. *Episcopal, Protestant	4.85 (20)	6.12 (33)	6.12 (37)	30.56 (12)	36.68 (22)	1.91 (21)
16. *Evangelical Congregational	4.13 (27)	6.96 (27)	6.96 (31)	28.02 (15)	34.98 (23)	2.00 (20)
17. *Evangelical and Reformed	2.47 (39)	4.31 (38)	5.20 (40)	19.66 (28)	24.86 (38)	1.12 (28)
18. *Evangelical United Brethren	2.65 (37)	6.36 (30)	6.84 (32)	26.42 (17)	33.26 (25)	3.00 (16)
19. *Friends (Damascus, Ohio)	18.49 (7)	22.52 (9)	22.52 (11)	58.73 (4)	61.25 (9)	14.64 (3)
20. International Foursquare Gospel	4.70 (21)	6.39 (29)	6.39 (34)	34.57 (9)	40.96 (18)	3.09 (15)
21. *Lutheran, American	3.33 (30)	6.01 (34)	7.80 (28)	23.19 (20)	30.99 (30)	.66 (36)
22. *Lutheran, Augustana	2.78 (36)	8.36 (23)	8.36 (25)	23.09 (23)	31.45 (28)	1.03 (29)
23. Lutheran, Evangelical	3.07 (32)	13.23 (12)	17.55 (13)	23.14 (21)	40.69 (19)	2.11 (19)
24. Lutheran, Evangelical (Norwegian)	6.16 (19)	6.16 (32)	6.16 (36)	18.53 (32)	24.69 (39)	.34 (38)
25. Lutheran, Finnish Evangelical (Suomi)	20.82 (5)	24.44 (8)	24.44 (10)	17.20 (35)	41.64 (16)	2.25 (18)
26. Lutheran, Missouri Synod	2.48 (38)	8.88 (19)	8.88 (23)	30.38 (13)	39.26 (20)	.42 (37)
27. *Lutheran, United	2.88 (33)	6.30 (31)	6.30 (35)	20.36 (27)	26.66 (33)	.80 (33)
28. Lutheran, United Evangelical	7.50 (15)	8.65 (20)	8.80 (24)	25.80 (18)	34.60 (24)	.88 (30)
29. Lutheran, Wisconsin, Other States	4.15 (26)	5.72 (35)	6.61 (33)	18.93 (30)	25.54 (37)†	....
30. Mennonite, Central Conference	16.35 (8)	25.77 (7)	25.77 (9)	17.88 (34)	43.65 (15)	8.63 (6)
31. Mennonite Church	....	....	36.02 (7)	2.85 (43)	38.87 (21)	....
32. *Methodist	1.81 (41)	3.63 (41)	3.63 (45)	15.53 (39)	19.16 (43)	.72 (35)
33. Methodist, Free	25.05 (4)	37.43 (6)	37.81 (6)	87.44 (1)	125.25 (2)	11.10 (4)
34. *Methodist, Wesleyan	8.15 (13)	60.81 (3)	70.46 (3)	42.62 (6)	113.08 (3)	4.13 (10)
35. Missionary Church Association	102.23 (2)	102.23 (2)	102.23 (2)	....	102.23 (4)	21.56 (2)
36. Moravian (Northern Province)	6.32 (17)	8.55 (21)	9.06 (22)	23.47 (19)	32.53 (26)	3.58 (12)
37. *Nazarene, Church of	4.56 (23)	11.98 (16)	14.91 (14)	75.39 (2)	90.30 (5)	5.54 (9)
38. Pentecostal Fire Baptized Holiness	44.16 (3)	44.16 (4)	44.16 (5)	....	44.16 (14)	....
39. Presbyterian, Associate Reformed	3.76 (29)	8.27 (24)	8.27 (26)	23.12 (22)	31.39 (29)	....
40. Presbyterian, Cumberland	2.83 (34)	2.83 (44)	2.83 (46)	14.74 (40)	17.57 (44)	1.18 (26)
41. Presbyterian, Orthodox	8.44 (12)	8.44 (22)	13.31 (18)	63.32 (3)	76.63 (7)	3.71 (11)
42. *Presbyterian, United	4.59 (22)	11.05 (17)	12.14 (20)	29.42 (14)	41.56 (17)	3.29 (14)
43. *Presbyterian, U. S.	11.56 (10)	13.05 (13)	13.94 (17)	33.80 (10)	47.74 (12)	3.53 (13)
44. *Presbyterian, U. S. A.	3.13 (31)	3.13 (43)	5.86 (38)	22.70 (24)	28.56 (31)	1.15 (27)
45. *Reformed in America	12.60 (9)	12.60 (15)	14.42 (15)	35.40 (8)	49.82 (11)	2.92 (17)
46. Seventh-day Adventists	104.25 (1)	107.93 (1)	111.17 (1)	19.03 (29)	130.20 (1)	28.78 (1)
47. United Brethren (Huntington)	1.80 (42)	12.79 (14)	13.17 (19)	39.48 (7)	52.65 (10)	....
Average U. S., 1948	3.80	5.37	5.99	17.72	23.71	1.22
Average U. S., 1947	3.31	4.77	5.05	15.81	20.86	1.05
48. *Baptist, Maritime	....	3.06 (5)	3.06 (5)	18.94 (3)	22.00 (4)	1.20 (5)
49. *Baptist, Ontario and Quebec	3.42 (4)	6.27 (2)	6.31 (3)	25.71 (2)	32.02 (2)	1.78 (2)
50. *Baptist, Western Canada	5.53 (1)	8.08 (1)	8.08 (1)	31.98 (1)	40.06 (1)	2.11 (1)
51. *Presbyterian, Canada	3.53 (3)	3.53 (4)	4.39 (4)	18.02 (4)	22.41 (3)	1.20 (4)
52. *United Church of Canada	4.19 (2)	5.49 (3)	6.56 (2)	13.35 (5)	19.91 (5)	1.31 (3)
Average Canada, 1948	4.05	3.82	6.01	15.26	21.27	1.32
Average Canada, 1947	3.94	7.01	8.39	14.33	22.73	1.20
General Average, 1948	3.80	5.37	5.99	17.64	23.63	1.23
General Average, 1947	3.34	4.99	5.16	15.75	20.92	1.05

*Member of United Stewardship Council. †Nine months only, because of change of fiscal year. ‡Reported in 1947.

Mexico. My Mexican friends were agreed that in Mexico City, Protestant churches have freedom of worship and action. But they warned me against assuming that the same condition holds throughout the nation. In many rural communities the Roman priest is still a political power and Protestants have a difficult time. Community officials may take dictation from the priest. Here and there one hears of physical violence being inflicted upon Protestants.

No one seemed to think that there is any danger of Mexico going back entirely to Rome. Some Catholic organizations recently got excited when a letter from the Pope of Rome asked if the time had not come for his dear children in Mexico to return to the fold. They held some public meetings asking that the property be returned to the church and the statue of Jaurez was draped. But the public officials acted quickly and the protest soon subsided.

The quality of lay leadership in the Protestant churches makes me confident that Protestantism is going to grow. Senor Hazael T. Marroquin, local director for the American Bible Society told me that everywhere there was a new interest in the Scriptures.

One interesting Christian layman who evidently had been reading the newspapers told me: "Don't worry about us. We know what persecution is but Mexico is not going back to Rome." Then he added: "But we here are worried about the United States. Just what is the situation with you?"

It wasn't hard to answer him. Rome, of course, is aggressive in many parts of the United States. At the same time we have many Protestants who are luke warm in their faith. The blood of Protestantism is sluggish at times. But it is seldom thin. I felt it safe to advise my Mexican friends that Rome is not going to take over the United States.

(Turn to page 23)

Speaking in the Church

A Twelve Months' Study Course

by John Edward Lantz*

OUR SUBJECT for this reading course is speaking in the church. Speaking is one of the most important functions of every minister of the Gospel. In many ways it is the most important. The minister's leading of worship on Sunday morning should climax all religious activities of the week, as well as set the pace and establish the mood for the coming week. The hours and hours spent in study come alive and are made effective through the speaking process.

The spoken word is used largely in leading worship services and in making them effective. It is also employed extensively in the administration of the church. Just think of the thousands and thousands of words a minister speaks every year in carrying on his pulpit and parish ministry! As ministers we ought to be more concerned than we are with the various phases of speaking in the church and with the corresponding problems involved.

We shall limit our study to a consideration of these problems which properly belong within the church itself. We shall not include those which a minister may do as a part of his community work. Naturally, many of these functions and duties overlap—a minister may speak to a part of his congregation in the church or to a P.T.A. group in the school, many of the same people being present at each meeting. The two occasions are closely related but our emphasis will be upon the former. It will be upon the various phases of speaking in the church.

Just a few thoughts about reading the following books may be in order here. A speaker should not only have experience in his craft, but he should have a grasp on the principles underlying it; and this comes largely through reading.

A good way to use this study course is to plan what time you have for reading and use that time to optimum advantage. Choose some of the books to taste for an hour or so. There are some that you will not care to spend more time on than that. Read the preface and the table of contents. Read a chapter or so to get the style of the author and his viewpoint. The first chapter often gives these. Above all, try to discover the author's purpose in writing the book.

The Pulpit, Grace Lutheran Church, Ceylon, Minnesota

Other books are worth a whole evening. One can skim the exercises and illustrations and read the book very rapidly for main points. He can even skip those parts altogether that do not particularly concern nor interest him. This is reading with a purpose — an excellent way.

Still other books are worth chewing and digesting thoroughly. Choose one or two which particularly appeal to you and live with them for the entire month. Read and re-read them, turning over and over in your mind the thoughts of the author.

The purpose of reading is not to read as many books as possible and then forget them just as soon; rather the purpose is to assimilate the meaning of each into your very own mind and soul to the extent that it becomes a part of your speaking manner. Practice applying what you read to your own speaking. This will enable you to get the greatest possible benefit from your reading.

To help you link your reading with your speaking habits I am suggesting a personal project for each month. Give it a fair trial and do your best to improve the enjoyment and effectiveness of your speaking in carrying on the Lord's work.

JULY-AUGUST

The Purposes of Speaking

Every well organized speech has a general purpose and a specific purpose. The general purpose is nothing but the main reason for giving it. Speeches should not be given merely to be given; rather they should be delivered for a reason, and that reason is the general purpose.

Different speakers classify the purposes of speaking in various ways. Aristotle divided speech into three branches: deliberative, judicial, and demonstrative. The respective ends of these branches were to move, to convince, and to praise or blame. Quintilian, the famous Roman rhetorician, claimed in his *Institutes of Oratory* that there are three objects which an orator must accomplish: to inform, to move, and to please. Hugh Blair in his Lectures on *Rhetoric and Belles Letters* ignored the general ends as such and divided oratory into three categories: the oratory of the bar, the oratory of the pulpit, and the oratory of the popular assembly.

Arthur Edward Phillips advocated five general ends in his well-known book *Effective Speaking*. The speaker wishes the listener to see—Clearness; or to feel — Impressiveness; or to accept — Belief; or to do—Action; or to enjoy—Entertainment. William Norwood Brigance, an outstanding speech teacher of our generation, claims in his *Speech Composition* that there are four general purposes of speaking: to interest, to inform, to stimulate, and to convince. He believes these four are in order of ascending difficulty and represent degrees of audience response. The speech to interest is easiest to give, and the speech to convince the most difficult. He does not believe action should be listed as a general purpose, because speeches to stimulate and convince both lead to immediate or remote action.

According to St. Paul in I Corinthians 14:3, there are three general purposes of speaking in the church: to edify, to encourage, and to comfort the congregation. These are listed also in an ascending scale of difficulty and represent degrees of audience response. Diagrammatically they would be as follows:

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*Lecturer in speech, Vanderbilt University, Nashville, Tennessee.

TO COMFORT

TO ENCOURAGE

AND TO EDIFY

After the general purpose of a proposed speech has been ascertained, the specific purpose should be determined. The latter limits the scope of the general purpose; it states in the form of a theme, proposition, or thesis exactly what the speaker hopes to accomplish in delivering a particular speech. If the general purpose of a sermon were *to encourage*, for example, the specific purpose might be *to encourage the people of this congregation to think more kindly toward one another.*

Read what St. Paul has to say about the purposes of speaking in I Corinthians 14. Note especially what he has to say about speaking in tongues as compared to the more helpful purposes.

Now read Aristotle's *Rhetoric*, especially Book I, but you may want to peruse the entire discourse. The *Rhetoric* may be obtained in the Everyman's Library edition.

Another classic worth reading is Quintilian's *Institutes of Oratory*, Books X and XII. This may be difficult to obtain but will more than likely be available at any good library.

Probably the best treatise to read for a concise and lucid treatment of this problem is Chapter III in William Norwood Brigance's *Speech Composition.* This was published by F. S. Croft and Company in 1939 and is one of the best books on speech for a minister to chew and digest—and to own.

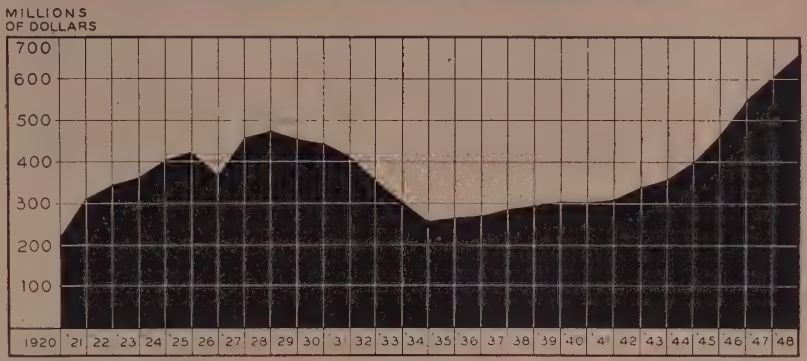
Personal Project: Determine the general purpose of the next sermon you hear and try to classify it as one of the three named by St. Paul.

SEPTEMBER

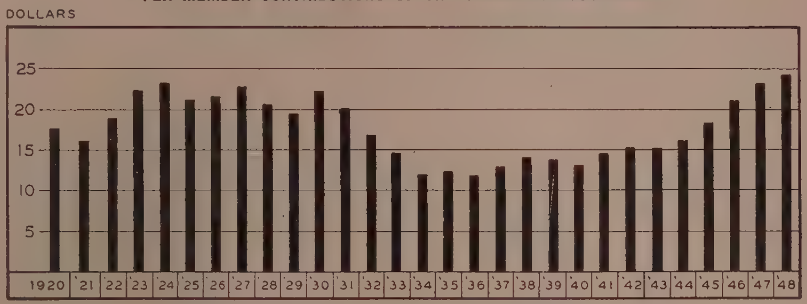
Preparing and Using the Mind

The best way of preparing the mind for speaking in the church is to think of speaking as a process of sharing Christian experiences and convictions with friends. In fact, speaking is never anything more than the process of communicating the thoughts and feelings of the speaker to the listener or listeners by means of the spoken word.

TOTAL CONTRIBUTIONS OF THE SAME FIFTEEN RELIGIOUS BODIES



PER MEMBER CONTRIBUTIONS OF THE SAME RELIGIOUS BODIES



THE TWENTY-EIGHT YEAR PERIOD

Statistics of fifteen denominations affiliated with the United Stewardship Council have been studied to provide these charts. Trends in giving are made very clear.

If language is the means of communication between the speaker and one or more listeners, it follows that the speaker and listeners must cooperate in thinking about the same thing at the same time, that is while the language itself is being employed. Cooperation in thinking requires thinking on the part of the speaker and listeners simultaneously. It is attained by a mutual attempt to solve common problems. It is the mind of the speaker meeting the minds of the listeners. The speaker should use those words, phrases and thought patterns which his listeners use but give them new meaning and significance. Securing cooperation in thinking should be a goal of every speaker in the church.

To get a clearer conception of cooperation in thinking read Harry Emerson Fosdick's pamphlet entitled *What Is the Matter With Preaching?* (This pamphlet appeared originally as an article in *Harper's Magazine*, CLVIII [July, 1928] pp. 133-41.) It is solid reading, but very interesting and helpful.

In addition to achieving an attitude of sharing and cooperation in thinking, wide reading, intelligent conversing, extensive writing, effective remembering, observing and reflecting, the filing of valuable material, and genuine Christian living are all means of preparing the mind for speaking in the church.

In pursuing this topic read Francis Bacon's *Essays: Of Studies.* Also Broadus and Weatherspoon *On the Preparation and Delivery of Sermons*, Part V, (Harper and Brothers, 1944) and R. W. Dale's *Nine Leetures on Preaching* (one of the Lyman Beecher series of lectures on preaching.) The latter is often obtainable at second-hand book stores or at theological libraries. Another good book along this line is Richard S. Store's *Preaching Without Notes.* (Dodd, Mead, and Company, 1875) and Halford Luccock's *In the Minister's Workshop*, Chapters IX, X, and XI. (Abingdon-Cokesbury Press, 1944.) Being contemporary, Luccock's book is one of the easiest to obtain.

Personal Project: Think through and carefully phrase the specific purpose of the last sermon you gave.

OCTOBER

Preparing and Using the Body

This month again we recommend a couple of the Yale Lectures on Preaching as the basis of our study. *Henry Ward Beecher's Yale Lectures on Preaching* are tops to throw light upon the topic chosen for this month. Incidentally, the Lyman Beecher Lectures on Preaching are named after the father of Henry Ward Beecher. Henry Ward had the honor of giving the lectures the first three years they were given—in 1872, 1873 and 1874. His lectures VI and VIII of 1872 are recommended here.

Phillips Brooks followed Beecher in presenting the Yale Lectures. Brooks' made a definite contribution to the art of preaching by linking the use of the body with the truth spoken. He said that preaching is truth expressed through personality. To make the Word come alive a person must speak it. Preaching is an act requiring the use of the body as well as the mind. It requires energy, both physical and mental.

Again reverting to Brooks' statement and quoting him at greater length, said he:

> Preaching is the communication of truth by man to man. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth. . . .

Study Phillips Brooks's *Lectures on Preaching* for yourself. They are rewarding.

Charles Reynolds Brown in *The Art of Preaching* has quite a bit to say about taking care of the body when continually used in the strenuous process of preaching. Read Chapter VI.

Lionel Crocker, professor of speech at Denison University, has categorized Beecher's principles of speaking and published them in a book entitled: *Henry Ward Beecher's Speaking Art.* Reading this book put out by Fleming H. Revell Company in 1937 is a quick way to absorb the principles of Beecher's preaching.

A book which may clear up some misconceptions related to delivery is *The Creative Delivery of Sermons*, by Robert White Kirkpatrick. (The Macmillan Company, 1944). Dr. Kirkpatrick pleads for a spontaneous delivery made possible by maintaining a body that is responsive to the message being conveyed to the congregation.

Personal Project: The next time you preach a sermon, invite a sympathetic friend to observe you in action and tell you candidly afterwards how effectively you used your body.

NOVEMBER
Preparing and Using the Voice

The ideal voice does not draw attention to itself. It aids the speaker in communicating his mood and message to his listeners without drawing attention to the medium of conveyance. Whenever a listener says to a preacher after hearing him speak, "My, what a wonderful voice you have," he may well question the effectiveness of his sermon.

It is not always a compliment to be told you have a mellifluous voice. It is like talking to someone over the telephone, and before hanging up the other person says, "My, what a wonderful phone you have." Of course, there are people (such as voice and speech teachers) who are especially conscious of voices and telephones, but a good speaker can interest even them to the extent they think more of what was said than of what voice was used. The voice should never call attention to itself, either because of its pleasantness or its unpleasantness. Any speaking voice that calls undue attention to itself is a poor voice, no matter how melodious nor how obnoxious.

Virgil A. Anderson has written a good book entitled, *Training the Speaking Voice.* (Oxford University Press, New York, 1942). This book is primarily for college students and not for ministers, but ministers can make their own adaptations of the material to their own situations.

The Preacher's Voice by Craig and Sokolowsky may prove helpful to some, although it is very difficult to follow the line of thought and make adaptations which are helpful. This was published by The Wartburg Press, Columbus, Ohio, in 1945.

A much older book but one still helpful in developing a responsive voice is S. S. Curry's *Foundations of Expression.* This was put out by The Expression Company, Boston, in 1927. The style is verbose, but the thesis is valid that there should be a sympathetic realization of what one is saying while he is saying it.

A technical book and one which is still older, and in many ways just the opposite in viewpoint from Professor Curry's is *The Philosophy of the Human Voice* by James Rush (J. B. Lippincott and Company, 1867.) I doubt if any minister would be interested in reading this entire book, nor do I think it would be advisable. It is interesting to skim, however, and note the author's mechanical approach to the use of the voice.

Personal Project: The next time you preach a sermon, invite a friend to hear you and tell you candidly afterwards how effectively you used your voice.

DECEMBER
The Listening Congregation

The listening congregation is very important for a speaker in the church to understand. A speaker's primary purpose in speaking is to influence his hearers in accordance with his conception of Christianity. There is no point in his speaking at all unless his message reaches the hearts and minds of his auditors and lays hold upon them.

Effective speaking cannot be thought of apart from responsive listening. There can be no communication of thought and feeling unless there is one or more persons to listen to him who speaks. How people listen and how they respond to that listening are therefore of tremendous significance to every conscientious preacher. Accordingly, this month we shall study ways of listening and the various attitudes people have while listening. This takes us into the field of audience psychology.

Probably the best book yet written on this topic is that by H. L. Hollingworth entitled *The Psychology of the Audience.* (American Book Company, 1935.) This is a solid and comprehensive book worth chewing on and applying for the entire month.

Another treatise more popular but less comprehensive is Richard Borden's little book called *Public Speaking—As Listeners Like It.* (Harper and Brothers, 1935.) This book is developed according to a pattern listeners like: Ho Hum; Why Bring That Up?; For Instance; So What? Read it, it's delightful.

The Psychology of Persuasive Speech by Robert T. Oliver is an excellent discourse on how to build and deliver speeches which influence the thinking and conduct of listeners. The style is somewhat obtuse and ponderous, but the material is basic and valid. The book is published by Longmans, Green, and Company, 1942.

Speech Composition by William Norwood Brigance, already referred to, has an excellent chapter on this topic, Chapter V: "The Psychology of Gaining Acceptance." Brigance is lucid and penetrating. The book is published by F. S. Crofts and Company, 1939.

A book not especially adapted to speaking but one helpful in a general sort of way is *Influencing Human Behavior* by Harry A. Overstreet. (The People's Institute Publishing Company, New York, 1925.)

Personal Project: Evaluate the listening of the congregation the next time you hear a visiting lecturer or preacher speak in your church.

JANUARY
Outlining for Listeners

The greatest weakness of many ministers is their lack of ability to outline their thoughts for effective presentation. I have listened to sermon after sermon that had the germ of a good idea; but because the minister had little conception of how to properly present it, it lost most of its effectiveness. This emphasizes the truth of the old maxim that it is as important how you say a thing as what you say.

The purpose of outlining is primarily to help the listener comprehend and remember the thoughts of the speaker. Secondarily it is to help the speaker organize his own thoughts for effective presentation. Outlining makes progression of thought possible; it gives body to ideas that otherwise may be nebulous and flabby.

In discussing outlining Plato compares the organization of a speech to the body of a person. In the *Phaedrus* he has Socrates say: "But this at least you will allow, that every speech ought to be put together like a living creature, with a body of its own, so as to be neither without head, nor without feet, but to have both a middle and extremities, described proportionately to each other and to the whole. . . ."

Read the *Phaedrus.* Study it carefully. It deals with basic ideas in conversational form.

Another classic worth careful study is Cicero's *De Oratore, or, On the Character of the Orator.* Book II. Study the Material on Arrangement. (David McKay, Publisher. Philadelphia, 1897.) Try to obtain this from the local library.

Speech Composition by William Norwood Brigance has an excellent chapter on outlining. It is Chapter IV, "The Divisions of the Speech." (F. S. Crofts and Company. New York, 1942.) This is a book deserving careful study and worth owning. . . . .

The book by Broadus and Weatherspoon entitled *On the Preparation and Delivery of Sermons* is also helpful, especially Part Two: "Formal Elements of the Sermon." This was put out by Harper and Brothers in 1944.

One of the Yale *Lectures on Preaching* helpful in a study of outlining is the one by Matthew Simpson. It is Lecture V in his series and is labeled "The Preparation of a Sermon." This book was published by Hunt and Easton, New York, in 1897.

Personal Project: The next time you prepare a sermon, outline it according to two different patterns; decide which you think most effective, and then develop that one for delivery.

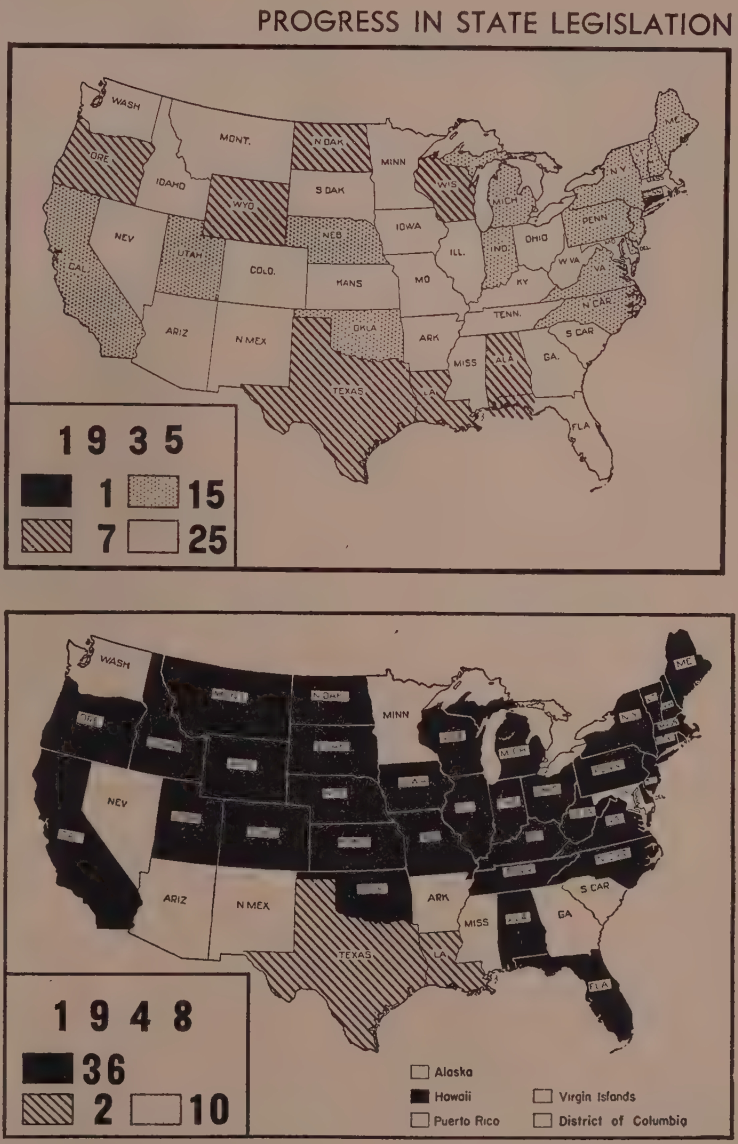
FEBRUARY
Spiritual Appeals

The use of appeals is extremely important in persuasive speaking and preaching. To encourage people in Christian living it is not enough to describe something nor to narrate its events; neither is it enough to argue for something nor to explain it. Before individual auditors are going to accept any proposition or principle as their own, it must be related to their personal experiences and aspirations. Each listener must see how he will be benefited personally before he will accept the proposition of the preacher. As soon as he does this, he will be reacting to the sermon in accordance with the wishes of the preacher.

A distinguishing characteristic of an appeal is its offer of reward as compensation for the desired reaction. The psychologists tell us that we do certain things in order to receive corresponding rewards. We work for a paycheck; we study for an education; we care for our bodies to enjoy the pleasures of health. Speech psychologists list these incentives to rewards under various headings, such as: impelling motives, motive appeals, or impelling wants.

PROGRESS IN VENEREAL DISEASE LEGISLATION

The charts show the state laws regarding venereal disease and marriage in the years 1935 and 1948. The black states have laws which require both bride and groom to have blood tests for syphilis before license is granted; the shaded states require physician's certificate from groom only; the white states grant licenses without any examination.



There are two outstanding books on public speaking I would like to recommend for reading in this connection:

Monroe, Alan H.—*Principles and Types of Speech*, Chapter 8, "Selecting the Basic Appeal." Scott, Foresman & Company, 1939.

Phillips, Arthur Edward—*Effective Speaking*, Chapter V, "Action and the Impelling Motives." The Newton Company, Chicago, 1923.

Both of these chapters are helpful in shaping a speech in such a way that it gets ahold of people's lives and thinking. Both are discussed in secular language, but the minister can apply the principles to his own situations. Two books more familiar to ministers and more in religious nomenclature are:

James, William—*The Varieties of Religious Experience.* The Modern Library, New York, 1902.

Brightman, Edgar S.—*Religious Values.* Chapters IV and V. The Abingdon-Cokesbury Press, New York, 1925.

It is also helpful to study collections of sermons and studies concerning their construction in gaining an understanding of appeals. A good book of this kind is by Hugh Thomson Kerr entitled *Preaching in the Early Church.* (Fleming H. Revell Company. New York, 1942).

Personal Project: Evaluate the use of appeals made by the next preacher you hear preach. Try to determine whether there was one over-all appeal motivating the entire discourse.

MARCH

The Christian Use of Words

Ministers should use words to help Christianize people. They should be primarily concerned about the effect their use of words produces upon their listeners. They should put words together in combinations which enable them to accomplish what they wish accomplished. They should put them together in rhythmic patterns which are satisfying, in effective patterns of style, and in ways which verbalize pictorially the core of their messages. Jesus used words in this manner, and we as his ministers should emulate him in this way of serving people.

One of the best books available as a guide to the correct use of words grammatically is Porter G. Perrin's *Writer's Guide and Index to English* (Scott, Foresman & Co., 1942). This book sets forth foundations of construction and style and has an index which makes it easy to look up the proper use of specific words and phrases.

Rudolf Flesch's *The Art of Plain Talk* has caused considerable talk in speaking and writing circles. It is good in drawing attention to needy areas, but parts of it must be taken with a grain of salt.

Two other books of a general nature are Stuart Chase's *The Tyranny of Words* (Harcourt, Brace and Company, 1938), and Samuel Hayakawa's *Language in Action* (Harcourt, Brace and Company, 1941).

Two references more directly related to the tasks of the minister are:

Beecher, Henry Ward—*Yale Lectures on Preaching.* Lecture VII, "Rhetorical Illustrations." The Pilgrim Press, Boston, 1873.

Jowett, J. H.—*The Preacher: His Life and Work.* Lecture IV, "The Preacher in His Study." George H. Doran Company, New York, 1912.

Both of these references are from the Yale Lectures on Preaching and both are excellent. The one by Beecher concerns the use of illustrations and is the best that has ever been written on that subject.

Personal Project: Make a written list of the common expressions you use in your speaking during the course of a day.

APRIL

Appropriateness for Various Occasions

In determining what is appropriate for any given speaking situation there are four factors to be considered: the speaker, the subject, the congregation, and the occasion. These four are inherent in every situation, and no conceivable type of speaking for the purpose of communication is without any one of them.

Thus in visualizing any situation the preacher should evaluate himself as a speaker, should consider the relevance of his subject, should think of the needs and desires of his congregation, and should ascertain the purpose of the occasion. Appropriateness is the proper relationship of each of these four factors to the other three. Only then does each become an integral part of the total speaking situation, and only then do all four blend into a harmonious whole.

Read *Ecclesiastes* 3:1-8 for a superb statement of the principle of appropriateness.

This month we want to apply this principle to various speaking situations. Therefore I am listing the following bibliography with the hope that you will select the reading which corresponds with the field of your greatest interest:

Broadcasting

Abbot, Waldo—*Handbook on Broadcasting.* McGraw-Hill Book Company. New York, 1937.

Parker, Inman, Snyder—*Religious Radio: What to Do and How.* Harper Brothers. 1948.

Walker, Jerry E.—*Religious Broadcasting.* National Association of Broadcasters. 1760 North Street, Northwest, Washington, 6, D. C., 1945.

Conducting Business Meetings

Fuller, W. H.—*Rules of Order and Procedure for the Conduct of Public Meetings.* Association Press. New York, 1947.

Robert, General Henry M.—*Robert's Rules of Order, Revised.* Scott, Foresman and Company. Chicago, 1915.

Personal Counseling

Bonnell, John Sutherland—*Psychology for Pastor and People.* Harper and Brothers. New York, 1948.

Dicks, Russell L.—*Pastoral Work and Personal Counseling.* The Macmillan Company. New York, 1944.

May, Rollo—*The Art of Counseling.* Abingdon-Cokesbury Press. Nashville, 1939.

Etiquette

Post, Emily—*Etiquette: The Blue Book of Social Usage.* Funk and Wagnalls Company. New York, 1942.

Preaching

Thompson, Ernest Trice—*Changing Emphases in American Preaching.* The Westminster Press. Philadelphia, 1943.

Pattison, T. Harwood—*The History of Christian Preaching.* The American Baptist Publication Society. Philadelphia, 1903.

Platz, Mabel—*Anthology of Public Speeches.* The H. W. Wilson Company. New York, 1940.

Brigance, William Norwood—*A History and Criticism of American Public Address.* McGraw-Hill Book Company. New York, 1943.

Worship

Blackwood, Andrew W.—*The Fine Art of Public Worship.* Cokesbury Press. Nashville, 1939.

Personal Project: Study your conversational speaking and become conscious of trying to improve it.

MAY

Leading Group Discussions

Group discussion is an important phase of speaking in the church. It is used in many situations—in committee meetings, in teaching church school classes, in young people's sessions, in business meetings, and in various types of study groups. It is used extensively in church and educational circles.

Its wide use, however, does not necessarily predicate an equally wide familiarity with its methods and goals. These are probably as little understood as any phase of speaking or as any phase of educational psychology. Then, too, many administrators are afraid of discussions because they fear participants will be stimulated to make decisions and formulate policies which belong to their sacred prerogatives. Lay people too are sometimes fearful of them but for different reasons. They fear them because garrulous nitwits frequently monopolize the time and cause them to be little more than a few long-winded speeches and hence a pooling of ignorance.

Probably the best book setting forth the principles and methods of discussion is *Discussion and Debate* by Ewbank and Auer (F. S. Crofts and Company, 1947). This book is very solid—and very interesting. Chapter XIX discusses "The Role of the Leader in Discussion."

Another outstanding book in this field is *The Process of Group Thinking* by Harrison Sackett Elliott (Association Press, 1932). And still another is *Discussion, Principles and Types* by A. Craig Baird (McGraw-Hill Book Company, 1928).

Personal Project: Work out a chart to measure the effectiveness of your leadership of group discussions.

JUNE

Reading Aloud the Word of God

Reading aloud the Word of God is an important task of every parish minister. In nearly every public worship service there is a place for the reading of the Holy Scriptures. Sometimes this reading is in the form of a responsive reading; even so, the leader, who is usually the minister, is expected to know how to read aloud the Word of God with meaning and with beauty. An encouraging trend in our contemporary worship is to stress more and more the effective reading of the Scriptures.

Interpreting Scripture orally is quite a different art from effective preaching and yet closely related to it. An effective preacher may be a very poor reader and vice versa.

Most of the books which can help us to gain an understanding of the principles of reading aloud and to gain the corresponding skills are found in general books of interpretation. Very few of them deal specifically with reading aloud the Word of God. As with some other topics, we shall have to make many of our own adaptations.

One of the best books is *Oral Reading* by Crocker and Eich (Prentice-Hall, Inc., 1947). This is a comparatively new book and a most comprehensive one. Considerable attention is given to the reading aloud of scriptural passages. Another recent book is *Interpretative Reading* by Lowrey and Johnson (D. Appleton-Century Company. 1942).

Two books which deal specifically with reading aloud the Word of God are:

Curry, S. S.—*Vocal and Literary Interpretation of the Bible.* Hodder and Stoughton. New York, 1903.

This book may be difficult to obtain, but it is very elucidating even though verbose.

Pierson, Arthur T.—*How to Read the Word of God Effectively.* The Moody Bible Institute. Chicago, 1925.

A chapter which deals with the same topic is found in the book *The Preacher's Voice,* by Craig and Sokolowsky, Chapter IV, "The Interpretative Reading of the Scriptures."

Two other general books on interpretation worthy of study are:

Clark and Babcock—*Interpretation of the Printed Page.* Prentice-Hall, Inc. New York, 1940.

Parrish, Wayland Maxfield — *Reading Aloud.* The Ronald Press Company. New York. Revised and Enlarged Edition. 1941.

The last book we shall recommend for this month is one not designed to provide help in reading the Scriptures aloud but in reading them silently. Even so, it will help in reading them aloud inasmuch as it gives suggestions for selecting and arranging them. The book is *How to Read the Bible* by Edgar J. Goodspeed (The John Winston Company, Philadelphia, 1946).

Personal Project: Read aloud from the Bible four or five consecutive chapters of unfamiliar material. Read them as well as you can mechanically and strive to comprehend and retain the ideas. Later summarize what you have read.

* * *

This concludes our twelve-month reading course on Speaking in the Church. We hope you have enjoyed it and found it helpful.

Editorial Correspondence

(From page 17)

Though as close a neighbor to the United States as Canada it appears to me that most of us know very little of Mexico or our Protestant neighbors who live there. We know Canada much better. While the churches of Mexico have their own denominational organizations along national lines they do need the fellowship of their American friends. There is an apostolic spirit at work in these Spanish-speaking churches. They need our prayers and, perhaps, as they face growing pains, they could use a little material assistance to help them to greater achievement.

William H. Leach

HOLD 120TH ANNUAL SUNDAY SCHOOL PARADE

Brooklyn, New York—Ninety thousand youngsters representing 300 Protestant Sunday schools took part in the 120th annual parades of the Brooklyn Borough Sunday School Union.

The observance was in twenty-seven divisions, each a parade in itself. In Queens County, 40,000 children marched and in both counties all youngsters had school holidays.

Many of the smaller children participating rode in perambulators, which mothers, fathers or grandmothers pushed over routes sometimes more than a mile long.

July Selection of the Pulpit Book Club...

NO COWARD SOUL

by the

Rev. Dr. David A. MacLennan

beloved preacher and leader, recently appointed Professor of Preaching and Pastoral Care at Yale University Divinity School.

Lloyd C. Douglas describes this book as "at once a sedative in the clamour and confusion of a befuddled generation and a stimulant to jaded souls."

Here is a choice selection of the practical, helpful sermons for which Dr. MacLennan is famous . . . skillfully selected and made into a book of light and comfort for these critical times.

In his foreword to "No Coward Soul," Lloyd C. Douglas continues: "It is not much wonder that people of all sorts have turned to this man for comfort and counsel. He has retreaded their worn tires so that they cling more safely to the road . . . his faith is effortless and serene. You will like it."

Published July 7th $3.00

Another great book!

The Indwelling Christ

by the very Rev. George C. Pidgeon, D. D., LL. D., first Moderator of the United Church of Canada. A book of sermons . . . wise and activating counsel born of fifty years' devoted teaching and living the Christian Life. $3.00

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A Sermon Calendar for the Year*

July 1949 — June 1950

Compiled, Edited and Arranged by Thomas H. Warner

July 3 (Independence Sunday).

Topic: They Remembered.

Hymns: God of Our Fathers. O Lord, Our God, Thy Mighty Hand. My Country 'Tis of Thee.

Lesson: Psalm 78:1-8. Text: Psalm 78:35: "And they remembered that God was their rock, and the high God their redeemer."

Psalm 78 has been designated a wisdom Psalm. It was written that men might learn in the present from the experiences of the past. Its date is uncertain.

The Psalm recalls the past as a means of instruction for the present. They had received the traditions of the past and must pass them on to their children.

The founding fathers of the American Republic were impelled by a great purpose. They had high ideals. They are set forth in the Mayflower Compact. It is stated that the voyage was undertaken for the glory of God, for the advancement of the Christian faith, and to establish "a Civil Body Politick, to enact, constitute and frame such just and equal laws . . . from time to time, as shall be thought most mete and convenient for ye generall good of ye Colonie."

Israel failed because "they kept not the covenant of God, and refused to walk in his law." v. 10. To a high degree American citizens have followed the example of Israel. They have ignored the ideals of the fathers with disastrous results.

But eventually the Israelites came to their senses. This was brought about by stern discipline. "Then if he slew them, they sought after him, they would earnestly seek God again, remembering God was their strength, and God Most High their preserver." vs. 34, 35. (Moffatt).

Our prime need today, both as a nation and as individuals, is to remember God.

On this Independence Day let us recall the traditions concerning the fathers that we have learned and let us pass them on to our children.

In one of Victor Hugo's short stories, "A Fight With a Cannon," this conversation occurred between the captain of a ship and another of the officers. The ship was in danger of sinking because a cannon had broken loose. "Do you believe in God?" the captain asked. "Yes, no, sometimes. During a tempest, yes, and in moments like this," was the answer. "God alone can save us from this," the captain said. Everybody was silent letting the carronade continue its horrible din.

It has ever been the weakness of the human race to remember God in emergencies and to forget him when all was smooth sailing. In our present emergency it will be well for us to remember God.

It will be appropriate for us to say with Jean Baptiste, the French dramatist of the seventeenth century: "He who bridles the fury of the billows, knows also to put a stop to the secret plans of the wicked. Submitting to his holy will, I fear God. I have no other fear."

* * *

(SUMMER MEDITATIONS)

July 10.

Topic: A Promise Concerning Prayer.

Hymns: Awake My Soul. My God, Is Any Hour So Sweet. I Heard the Voice of Jesus Say.

Lesson: Matthew 7:1-12. Text: Matthew 7:8. "For everyone that asketh receiveth."

Jesus had a great deal to say about prayer. He himself prayed much. He made a generous promise about prayer. "Make a request, and it will be answered: what you are searching for you will get; give the sign, and the door will be open to you; because to everyone who makes a request, it will be given, and he who is searching will get his desire; and to him who gives the sign, the door will be open." (Basic English).

Is this promise conditioned? Yes. A writer suggests that preliminary to prayer there should be an attempt to learn God's will. "Try to imagine what would happen to this world if all the Christians now would pray the Lord's Prayer and mean it: 'Thy will be done, as in heaven, so on earth.' His will in our life so that we may make no more wasted effort. We have made such a muddle of prayer, and it is so simple."

This promise then applies to all prayer that is in harmony with God's will. Jesus himself observed that rule. His memorable prayer in Gethsemane concluded with the words, "If this cup may not pass away from me, except I drink it, thy will be done." Matthew 26:42.

This condition does not mean that we should not give expression to our own desires. As Henry Ward Beecher said: "Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling, or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of his sympathy. His nature is such that our often coming does not tire him. The whole burden of the whole life may be rolled on to God and not weary him, though it has wearied the man."

In one of his columns Jay Franklin wrote: "The spirit of our people is best illustrated by an election story relayed to me by an elderly lady in ultra-Republican western Massachusetts. There are a number of Shaker communities in those parts, and one old Shakeress did not vote at all, but she did try the power of prayer, "Not my will but thine be done, O Lord!" she prayed. "Let the best man be elected, I think it's Roosevelt. Amen."

Wouldst thou know the way to lighten
Every load of grief and care!
Seek the presence of the Saviour,
Carry all to him in prayer.

Wouldst thou have divine enrichment—
Grace for all you have to bear?
God will bless with richest measure
All who go to him in prayer.

* * *

July 17.

Topic: A Promise Concerning Faith.

Hymns: Forward Through the Ages. My Faith Looks Up to Thee. Father, in Thy Mysterious Presence.

Lesson: Mark 9:14-29. Text: Mark 9:23. "All things are possible to him that believeth."

The word "believe" is found over and over again in the New Testament. It seems to have been a favorite word with Jesus. In the promise of our text Jesus makes belief the condition of achievement.

Jesus had just descended from the Mount of Transfiguration. He found the disciples in trouble. A man had brought his afflicted son to them for healing. But they were powerless.

The father appealed to Jesus. He said, " 'But if you are able to do anything, have pity on us, and give us help!' Jesus said to him, 'If you are able! All things are possible to him who has faith.' Straight away the father of the child gave a cry, saying, 'I have faith; make my feeble faith stronger.' " (Basic English). His faith was honored.

The disciples were humiliated. They came to Jesus privately and asked, "Why were we unable to send it out?" Jesus replied, "Nothing will make this sort come out but prayer."

F. W. Robertson said: "To believe is to be strong. Doubt cramps energy. Belief is power."

And Francis Beaumont, an English poet, wrote: "Faith without works is like a bird without wings; though she may hop about on earth, she will never fly to heaven. But when both are joined together, then doth the soul mount up to her eternal rest."

Great faith and great works have been combined in the lives of those who have benefited the human race.

J. T. W. Mitchell is one example. His mother was a domestic servant. He worked in a cotton mill at eleven years of age for 1s. 6d. a week. He became an active temperance worker, then a Sunday school superintendent.

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*Sermons are based on the Calendar for the Christian Year prepared by the Federal Council of the Churches of Christ in America and incorporated in the liturgical calendar published in this issue of "Church Management."

He was the first to clearly understand and define the Rochdale experiment as a consumers' movement. He visualized a world community organized on cooperative principles. This is gradually being achieved.

Dr. Albert Schweitzer is another example. He became a renowned theologian, one of the world's best organ interpreters of Bach, a teacher of philosophy and the author of several books on ethics. But still he was not satisfied. At the height of his career, holding three doctor's degrees, he abandoned fame, honors, wealth. After taking a medical course he went to Africa where he could work for "the brotherhood of those marked by suffering."

Whittier wrote these lines:

It may not be our lot to wield
The sickle in the ripened field;
  Nor ours to hear, on summer eves,
  The reapers' song among the sheaves.
Yet, where our duty's task is wrought,
In unison with love's great thought,
  The near and future blend in one
  And whatsoe'er is willed is done.

* * *

July 24.

Topic: A Promise Concerning Need.

Hymns: Lead Us O Father. Peace, Perfect Peace. We Bless Thee for Thy Peace.

Lesson: Matthew 6:24-34. Matthew 6:32. "For your heavenly Father knoweth that ye have need of all these things."

One of the great deterrents to human happiness is anxiety. Most of us are anxious a great deal of the time. We ask, What shall we eat? What shall we drink? What shall we wear? And in recent years, Where shall we obtain shelter?

A husband said to his wife the other day, "I wonder how it is we cannot save anything?" The wife replied, "It's the neighbors, dear; they're always doing something we can't afford."

Jesus said that anxiety is unnecessary. These are his words, "Be not anxious concerning your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on." God feeds the birds, he will feed you. God clothes the grass of the field, he will clothe you. "Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things." (1911 Bible).

Many writers have pointed out the futility of anxiety. Benjamin Franklin wrote: "Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight."

Another wrote: "Anxiety is the rust of life, destroying its brightness and weakening its power. A childlike and abiding trust in Providence is the best preventive and remedy."

Jesus did not intend to convey the impression that there would be no difficulties in our lives. They come to every one. But they serve a useful purpose.

There is a fable that the birds once had no wings and built their nests on the ground. They wondered why they moved so clumsily. And yet they sang all the day. Then God laid a burden upon them which made their movements still more difficult, but still they sang and murmured not. And as they sang and trusted, the new burdens became wings and lifted the birds up in the air. So the burdens that God puts upon us he will change into wings, if we but sing and trust.

THE PULPIT
First Methodist Church, Red Bank, New Jersey

Lincoln is reported to have said: "Some men are like the stump the old farmer had in his field—too hard to uproot, too knotty to split, and too wet and soggy to burn. His neighbors asked him what he did about it. "Well, now, boys," he answered, "if you won't tell the secret, I'll tell you. I just plowed around it." That is a good thing to do with the obstacles that we encounter.

Edwin Markham wrote these lines:

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, prompt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down
When its heart is filled with dew,
And its life begins anew.

* * *

July 31.

Topic: A Promise Concerning the Kingdom.

Hymns: Our Father's God. Judge Eternal, Throned in Splendor. Wild Roars the Blast.

Lesson: Luke 12:22-33. Text: Luke 12:32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We are constantly hearing and reading dire predictions about the demise of religion. This is not a new phenomenon.

In 1881, sixty-eight years ago, Dr. Daniel Dorchester published a book with the title, *The Problem of Religious Progress.* The opening paragraph reads: "Apostles of complaint and despondency stand even in the path of progress. With lugubrious faces turned toward the past, they mutter dark predictions of approaching disaster. Not a new phenomenon, these seers constitute an uninterrupted succession, under changing forms and names. Pessimism, the latest designation of this spirit, atheistic in origin, but broader in taint, has intensely pervaded the atmosphere of our times. We have had not only the pessimism of skeptics, but also of Roman Catholics, of Ritualists, of Premillennialists, and of disaffected and desponding Evangelicals."

Luke reports the teaching of Jesus about anxiety. Then he continues with this addendum. "But let your chief care be for his kingdom, and these other things shall be given to you in addition. Have no fear, little flock, for it is your Father's good pleasure to give you the kingdom." (Basic English).

A commentator says: "A beautiful and tender saying intended to encourage the disciples who would be for so long in so hopeless a minority."

The early Christians were optimists. They confidently expected the final triumph of the kingdom. Witness this passage, "The kingdom of the world is become the kingdom of our Lord, and of his Christ, and he will have rule for ever and ever." Revelation 11:15. (Basic English).

Religion is a permanent thing. It is here to stay. As Oliver Wendell Holmes said: "Religion is our life and more than our life. It is possible that five hundred years from now the forms of religious belief may be so altered that we should hardly know them. But the need of communion with the unseen and eternal will be then just what it is now."

After a missionary address, a Brahmin said: "Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig. Piles of stones underneath and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit.

"Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted and broken and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit. That is a type of these missionaries."

That tree is also a symbol of religion.

* * *

August 7.

Topic: A Promise Concerning Companionship.

Hymns: Jesus, the Very Thought of Thee. In the Hour of Trial. I Hear Thy Voice Within the Silence.

Lesson: Matthew 28. Text: Matthew 28:20. "And, lo, I am with you alway, even unto the end of the world."

Companionship is one of the joys of life. It yields happy results. But one needs to be careful in the selection of his companions.

Francis Quarles, the English author, wrote: "Be very circumspect in the choice of your company. In the society of thine equals thou shalt enjoy more pleasure, in the society of thy superiors thou shalt find more profit. To be the best in the company is the way to grow worse, the best means to grow better is to be the worst there."

But something more is needed to make life complete than human companionship—divine companionship.

As F. M. Isserman has so well said: "It is obvious that we are influenced by our companions. Through prayer man makes a companion of God, and what an effect such a companionship is bound to have on his character! You cannot be mean long when you sense his bigness. You cannot be contemptuous of others long when you realize that he is the Father of all men in all times and places."

Divine companionship has always been available. Jacob, Genesis 28:15, 31:3. Moses, Exodus 3:12. The Israelites, Exodus 29:45; Leviticus 26:12; Isaiah 43:5. These are a few examples.

Jesus was saying good-bye to his disciples. He knew they would be lonely without him. So he said, "And I will be with you all the time, to the very end of the world." (Moffatt).

We can have the companionship of Jesus. But we must cultivate it. We can engage in private devotions.

A Catholic once visited Westminster Abbey. Withdrawing to a quiet corner to pursue his private devotions he was summoned to view the royal tombs and chapels. "But," replied the visitor, "I have seen the royal tombs, I only wish to say my prayers." "Prayers is over," was the retort. "Still I suppose there is no objections to my saying my prayers quietly here," said the visitor. "No objection, sir," said the irate verger, "why it would be an insult to the dean and chapter." But the verger was wrong.

We can engage in public devotions. That practice is sadly neglected today.

A writer says: "It was a blizzard night in Boston. We were to have had a special attraction at the prayer meeting that evening. . . . When the message came over the telephone that the meeting had been postponed on account of the storm, I felt that it was a very wise decision. The next morning I heard of another prayer meeting where twelve faithful souls had braved the storm to be in their accustomed place. And from the same source came the report that the new opera house had been full in spite of the storm. "It may be that Jesus had such situations in mind when he said, 'I tell you another thing: if two of you agree on earth about anything you pray for, it will be done for you by my Father in heaven. For where two or three have gathered in my name, I am there among them.'" Matthew 18:19, 20. (Moffatt).

August 14.

Topic: A Promise Concerning Perpetuity.

Hymns: Lord God of Hosts. Nearer My God to Thee. When on My Day of Life.

Lesson: John 5:19-29. Text: John 5:24. "He that heareth my word, and believeth on him that sent me, hath eternal life."

When Jesus was at Bethesda he made some important claims. They are recorded in John 5. He claimed that he exercised the whole power and authority of the Father. 20. That he had power to quicken those who were dead in sin. 25. That he had power to raise men from death. 28. That he had power to judge the world. 22. Therefore he demanded that all men should honor the Son, even as they honored the Father.

Also Jesus made an important statement. "Truly, truly, I tell you, he who listens to my word and believes him who sent me has eternal life: he will incur no sentence of judgment, he has already passed from death across to life." (Moffatt).

Is life continuous and eternal? That is one of the most vital questions facing human beings. Some doubt it. Some deny it.

George Bernard Shaw was once asked, "What do you think you are facing when you die?" He replied, "O, when I die, I go. I never did and I do not believe in individual survival. I do not think anyone could believe in it and realize what it means."

But the overwhelming majority of people have always believed, and still believe that life is perpetual.

Nathan Straus wrote: "I am glad to have this opportunity of recording publicly my unshakable belief in immortality. It has always been my profound conviction that the soul of man is destined to eternal life, and that conviction is stronger today than ever before."

We can confidently rest on the promise of Jesus. As we muse on this great problem to every loyal Christian his word is conclusive and satisfactory.

An English boy sat quietly in a carriage on a train running between two northern towns. It was a cold, dull day, very uncomfortable for travelling, and the scenery was uninteresting. But the boy sat patiently watching the fields and fences as they hurried by.

Presently an old lady leaned forward and asked sympathetically, "Aren't you tired of the long ride, dear, and the cold and the damp?" The boy looked up brightly and replied with a smile, "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

The journey of life may be dreary and uninteresting, but it is heartening to know that Jesus will meet us when we reach the end.

When Dr. Plumb, a prominent Congregational clergyman, was stricken with sudden illness, he wrote these lines:

My eager soul, we'll turn our prow,
The hour has struck, the end is now,
God calls! we'll run our boat ashore,
We'll row the stream of life no more.
To other hands these great affairs,
The toils we love, our hopes, our cares,
We'll yield them all, at his behest,
Who plans our work, and times our rest.

* * *

August 21 (Old Home Sunday).

Topic: A Conditioned Promise.

Hymns: Lead On, O King Eternal. Jesus, Saviour, Pilot Me. 'Mid All the Traffic of the Ways.

Lesson: Psalm 37:1-8. Text: Psalm 37:3. "Trust in the Lord, and do good, so shalt thou dwell in the land."

The maxims in Psalm 37 are very much like those found in the Book of Proverbs. "But they are touched with a fervour which elevates them into true poetry," says a commentator.

The Psalmist contends that sooner or later, even in this life, wickedness is punished and righteousness vindicated. As a general rule that is true. But there are exceptions to the rule.

From that premise the Psalmist draws the conclusion set forth in the text, "Trust in the Eternal and do right, be loyal to him within his land; make the Eternal your delight, and he will give you all your heart's desire." vs. 3, 4. (Moffatt).

We have here a promise. But it is conditioned. There are three conditions.

1. Trust in the Eternal. A convict once had a dream in which he thought he was down a deep well. Hung over the well was a brilliant star. If he looked up steadily he felt himself rising, if he looked down he felt himself falling. By keeping his eyes turned upward he rose out of the well. The moral of the story is to look upward. In other words, look ever to the Eternal.

2. Do good. John Wesley said: "Do all the good you can, to all the souls you can, in every place you can, at all the times you can, as long as ever you can."

3. Be loyal to the Eternal. That is not easy today. George Matthew Adams writes: "There is great questioning and doubt aflame in the world. People ask why it is that millions of human beings have been allowed to be killed, enslaved and starved. They ask why does God permit such a thing? . . . Well, I can neither question nor interpret the ideas of God. . . . But I cannot understand why God should be held responsible for the evil ways of the many who decide that they will not follow his plan for universal happiness in a world that was created that all might be free and happy.

"It is a beautiful world, with substance sufficient to make all comfortable. Man must choose his way for good or evil. When he chooses the good he is happy."

The promise is generous indeed. "He will give you all your heart's desire." Adoniram Judson, the celebrated Baptist missionary, said: "I never was deeply interested in any subject, I never prayed sincerely for anything, but it came. At some time, no matter at how distant a day, somehow, in some shape—probably the last I should devise—it came."

Robert Browning's lines should be an inspiration to us:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:

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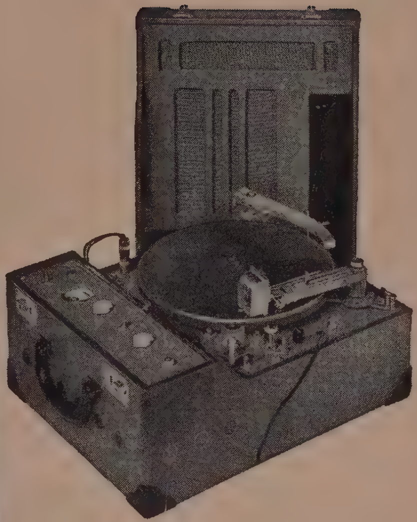

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Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half, trust God; see all, nor be afraid!"

* * *

August 28.

Topic: God Keeps His Promises.

Hymns: Lord, What a Change Within Us. Come Ye Disconsolate. I Heard the Voice of Jesus Say.

Lesson: Psalm 116. Text: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Apparently Psalm 116 is a song of thanksgiving for recovery from a severe illness. The Psalmist passed through various stages of experience. Suffering, 3; prayer, 4, 5; deliverance, 6-9; thanksgiving, 12-19.

This Psalm has been used by both individuals and churches in both temporal and spiritual deliverances.

The appeal in the text is particularly apt at this time. We are living in an era of unrest, stress and confusion. A period of rest is in order.

A native chief, treasurer of an administration in Nigeria, broadcast his impressions of England during a brief visit there. Among other things he said: "Everything and anything was in swift motion. Vehicles in their thousands, right and left, thousands of men, women and children running about as if certain elements were chasing them. This atmosphere made me conclude that the country itself was in motion. I promptly adapted myself to the order of the country and increased my walking steps a hundred per cent. Unless you move fast you are either knocked down by a vehicle or by the pedestrians. No one can afford to lose a minute." That is typical of conditions in all civilized countries.

Why do people tolerate these conditions? When Disraeli was prime minister of England, he was asked by a colleague on the treasury bench, "Why do we endure this slavery?" He replied, "For fame."

There is a resting place. A place to which we can retreat. It is described in Psalm 91. "Happy is the man who stays by the Most High in shelter, who lives under the shadow of Almighty God, who calls the Eternal, "My refuge and my fortress, my God in whom I trust." (Moffatt).

Let us return to our rest. God has dealt lovingly with us as Moffatt suggests. True we have had our trials and our difficulties but God has, or will, deliver us from them all.

Lawrence Sterne, the English clergyman and humorist, said: "Rest unto our souls! 'Tis all we want, the end of all our wishes and pursuits. We seek for it in titles, in riches and pleasures, climb up after it by ambition, come down again and stoop for it by avarice. Try all extremes. Nor is it till after many miserable experiments that we are convinced at last we have been seeking everywhere for it but where there is a prospect of finding it, and that is within ourselves, in a meek and lowly disposition of heart."

Chaucer gave some good advice:

Flee from the crowd and dwell with truthfulness:
Suffice thee with thy goods, tho' they be small;
To hoard brings hate, to climb brings giddiness
The crowd has envy, and success blinds all;
Desire no more than to thy lot may fall;
Work well thyself to counsel others clear,
And truth shall make thee free, there is no fear!

* * *

September 4. (Labor Sunday).

Topic: When Retirement Comes.

Hymns: Christ of the Upward Way. Jesus Thou Divine Companion. O Brother Man.

Lesson: Matthew 25:14-30. Text: Matthew 25:21. "Well done, thou good and faithful servant."

We have here one of Jesus' inimitable stories. It is called the Parable of the Talents. Jesus said the Kingdom of Heaven is like a man who, before going abroad, gave money into the charge of his servants. He distributed it according to their ability. Those who used the money profitably were suitably rewarded on his return. But the one who failed to invest it was condemned. His master called him an idle, worthless servant. The story is an incentive to faithful service, to Christian service, to service in general.

Most people are engaged in useful work. Certain tasks are entrusted to them. If they are faithfully performed the worker is usually suitably rewarded. A life of active, fruitful service is rewarding in itself.

Retirement is not generally welcomed. One hates to feel that he is no longer needed. In an address, Dr. Theodore Klumpp, president of the Winthrop Chemical Co., said: "Our society has been illogical and inconsistent in its attitude towards the older workers. He asserted compulsory retirement of able workers was in a "refined and delicate way a perpetuation of the jungle law of fang and claw where leaders of the pack survive only until the younger beasts grow fierce enough to eliminate them. We can't just turn able workers out to pasture and expect them to enjoy life, or plow them under."

Nevertheless retirement is generally welcomed if provision has been made for old age. One welcomes the opportunity for relaxation and the chance to do the things that one has always wanted to do.

Dr. Jones, a prominent clergyman, wrote: "Retirement in this sense seems to me so good and pleasant a thing that I think we should all plan and prepare for it more seriously and with a heartier goodwill than we do. There is really not much wisdom in the boast of the man who says, 'Don't talk to me of retirement! I hope I shall die in harness.' Unwillingness to retire is often a weakness disguised as strength."

The *Christian World* made this comment. "Like a lusty winter, frosty but kindly, old age has come upon Mr. Gladstone. On Monday he entered upon his eightieth year. His hair is white, and his voice has lost its old ring, but his tall figure is as upright, and his heart as young as ever.

"Mr. Gladstone can still chop down a broad-girthed tree in the woods of Hawarden in a style to move the admiration of a professional. And he can walk up a stiff hill at a rate that compels some men thirty years younger to 'pant after him in vain.'"

Live for something, have a purpose,
And that purpose keep in view,
Drifting like a helmless vessel,
Thou canst ne'er to self be true;
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide.

* * *

September 11. (Rally Day).

Topic: A Rallying Call.

Hymns: Heaven Is Here. Thou Lord of Life. Who Is on the Lord's Side?

Lesson: Isaiah 60:1-11. Text: Isaiah 60:1. "Arise, shine, for thy light is come."

The preceding chapters are a record of sin, confession, gloom and anxiety. Chapters 60-62 paint a picture of gleaming glory, expressed in language of uncommon beauty.

Jehovah is speaking. He says:

"Arise, shine, for your light is come!
And the glory of Jehovah has risen upon you.
For though the darkness covers the earth,
And murky darkness the peoples,
Over you Jehovah shines,
Over you his glory appears.
Nations shall come to your light
And kings to the brightness of your rising."
(The Shorter Bible).

We need to hear and heed such a call today. A little girl was asked at the dinner table by her father what was the text of the sermon that morning. She replied, "Many are cold but few are frozen." The text of course was, "Many are called but few are chosen." The little girl's quotation was incorrect, but it was an apt description of many Christians.

Christians need to arise. Writing to the Romans, Paul said, "And then you know what this Crisis means, you know it is high time to wake up; for salvation is nearer to us now than when we first believed. It is far on in the night, the day is almost here." 13:11, 12. (Moffatt).

Christians need to shine. Jesus said, "Ye are the light of the world. . . . So your light is to shine before men, that they may see the good that you do and glorify your Father in heaven." Matthew 5:14, 16. (Moffatt).

The incentive to increased activity is "Over you Jehovah shines."

As we enter upon another year of church work let us pledge ourselves to greater earnestness and enthusiasm. When Winston Churchill visited Washington in 1943 he said, "Nothing succeeds like excess."

Christian work is rewarding. When John Broadus was a young man he accepted Christ. At once he began to introduce others to his Saviour. His first convert was a school friend. These two lived most of their lives in the same city, Broadus a university professor, the other a truck driver. Broadus said that he never met that man but he touched his cap as they passed, and said, "Thank you, John, thank you." "I know just what he will say when I meet him coming down the golden street of heaven," said Broadus. "It will be just what he said this morning, 'Thank you, John, thank you.'"

Glenville Kleiser's prayer might well be ours:

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

September 18.

Topic: Take Heart!

Hymns: God Moves in a Mysterious Way. I Sought the Lord. God of the Strong.

Lesson: John 16:25-33. Text: John 16:33. "In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

Trouble is inevitable and universal. Writing in the *Contemporary Review*, George Glasgow said: "Frustration, misery and impoverishment are the lot of men. . . . The alternative is equally plain for us to see. Not governments, but individual conversion to goodness, and the exercise of God-given intelligence, the core of which is charity or love, are the hope of mankind."

When we encounter trouble we are apt to think that we alone are afflicted. but not so. Solon, the Athenian lawyer, who lived before Christ, said: "If all men were to bring their miseries into one place, most would be glad to take each his own home again rather than take a portion out of the common stock."

How shall we meet trouble when it comes? Two ways are possible.

1. We can meet it reluctantly and complainingly. We can feel that we are being unjustly treated, and we can give expression to our thoughts.

But that is unwise. It is said that some of the poems of Ovid, the Roman writer, dwelt principally on his misfortunes. His readers soon became weary and ceased to listen to him.

A writer says: "Tribulation will not hurt you unless it does, what, alas, it too often does, unless it hardens you, and makes you sour and narrow and skeptical."

2. We can meet it courageously and cheerfully. At the commencement exercises of a city school the graduates recited quotations of their own selection. The only cheerful quotation was given by a lame girl, who had to support herself on crutches as she spoke.

Robert N. Stephens was a brilliant author. His death revealed a tale of heroic courage. For many years he waged a fight with tuberculosis. Though knowing himself doomed he wrote the cheeriest of romances.

In the darkest hour of their existence Jesus advised his disciples to take heart. He said, "In the world you have trouble: but take heart! I have overcome the world." (Basic English). He was "a man of sorrows and acquainted with grief," yet he overcame.

Few readers today have read "Festus," the great poem of Philip James Bailey. Yet when it was published it was regarded as a most remarkable production, equalling the poetic work of Milton. Tennyson, Bulwer and other great writers of that time were extravagant in their admiration.

The purpose of the poem is to exhibit "a soul gifted, tried, buffeted, beguiled, stricken, purified, redeemed, pardoned and triumphant."

We may have to endure tribulation but we can triumph over it.

* * *

September 25. (Religious Education Sunday).

Topic: A Fatal Lack.

Hymns: Brightly Gleams Our Banner. I Would Be True. Father in Heaven, Who Lovest All.

Lesson: Hosea 4:1-10. Text: Hosea

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4:6. "My people are destroyed for lack of knowledge."

Hosea attributed the corruption of his day to false religion. He said there was no fidelity, no kindness, no knowledge of God. Nothing but perjury, lying, murder, stealing, debauchery, burglary and bloodshed.

Hosea said that the priests were primarily responsible for this state of affairs. They ignored the instructions of God. He wrote, "My people are dying for want of knowledge, and you reject my knowledge; so I reject you from my priesthood, since you ignore the instructions of your God."

Many centuries have passed since Hosea's day. Yet we hear the same complaint—there is a lack of religious knowledge and people are perishing because of that lack.

Who is responsible? The charge brought against the priests cannot be brought against the religious leaders of our day. They are deeply concerned over the situation, and are doing all they can to remedy it.

Efforts to include religious teaching in the public schools curriculum have not succeeded. Horace Mann, the American educator, hoped to develop a common non-sectarian form of religion which could be taught in the public schools, but it did not prove feasible.

When Dr. Morrison, editor of the *Christian Century*, said in an address that it is "just as much the business of public education to teach religion as to teach any other subject in the present curriculum, and that the failure to include religion had the effect of laying upon the churches a task which they are unable to perform," criticism became vocal.

Alfred A. Benesch, a prominent lawyer and a member of the Cleveland Board of Education for a number of years, made strenuous objection. He wrote: "That the teaching of a religion in the public schools is a definite step toward the union of church and state can admit of no doubt. The home, the church and the religious schools are the only legitimate places for the teaching of religion."

Mrs. Vashti McCollum of Champaigne, Illinois, an avowed atheist, brought suit to stop non-sectarian, voluntary religious education in the schools of that city. The case was carried to the United States Supreme Court and the court affirmed her position with only one dissenting opinion.

What can we do about this problem? Improve our church schools? A church in California sent one of its ministers to New York for a period of two weeks to study the programs of the church schools there.

Introduce parochial schools? The Catholics and Jews give their children a thorough religious training in their schools.

Put the emphasis on evangelism rather than on religious education? Some churches are doing that with satisfactory results.

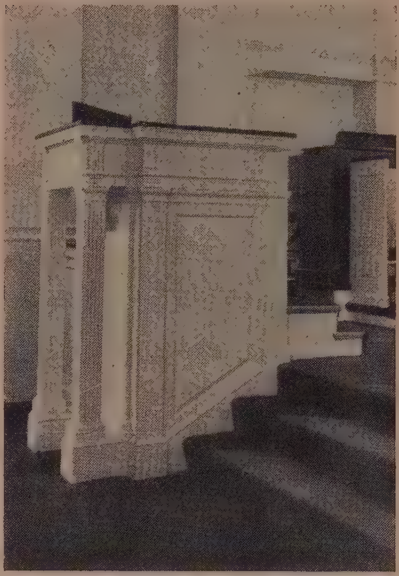
* * *

October 2. (World Communion Sunday).

Topic: Our Master's Desire.

Hymns: Through the Night of Doubt and Sorrow. Blest Be the Tie That Binds. Jesus, Thou Joy of Loving Hearts.

Lesson: John 17:1-11. Text: John 17:11. "That they may be one, as we are."



THE PULPIT
First Congregational Church, West Hartford, Connecticut

This prayer of Jesus has been called the High-Priestly Prayer by one commentator. It consists of three parts: the prayer of Jesus for himself, 1-8; the prayer of Jesus for the disciples who were with him at that time, 9-19; and the prayer of Jesus for his future disciples, 20-26.

The petition in verse 11 is very moving. "And now I will be no longer in the world and I come to you. Heavenly Father, keep them in your name which you have given to me, so that they may be one even as we are one." (Basic English).

What did Jesus have in mind when he prayed for the unity of his followers? These words are often used as an expression of his desire for organic union. But that could not have been his meaning. At that time there was no church and therefore no divisions.

What he prayed for was spiritual unity. That the hearts of all his followers might be united in Christian fellowship. John Fawcett gave expression to the idea in his hymn, "Blest be the tie that binds."

That goal has not yet been attained. But it can be. There can be unity even when there is diversity.

A writer says: "In the morning I went to a Congregational church and in the evening to a Methodist church. I have been trying to define the subtle difference in the atmosphere of the two services. I came to something like this conclusion—that the prevailing mood of a Congregational congregation is that of men and women engaged in a search for 'more truth, more light,' while a company of Methodists meets primarily to rejoice over a treasure of truth and light concerning which they have no essential hesitations or doubts. Is this a just estimate? At all events it does not exalt one company above another, for each church meets the needs of a particular temperament or mood."

When Dr. Ozora Davis, president of Chicago Seminary, was near death he related this incident. "Professor Edward A. Steiner was lecturing in St. Catherine's College at St. Paul. In conversation with Sister Antonia, the principal, and in response to an inquiry, he told her of my critical physical condition. Some months before it had been my privilege to spend some time with this great leader in Roman Catholic education. . . . When Dr. Steiner told Sister Antonia the last word from the hospital, she called the two sisters who had been with her in Chicago, and asked Dr. Steiner to join them there in prayer for my recovery. Oh, how we misunderstand each other when we debate and dogmatize, how we understand and help one another when we pray together! Roman Catholic nuns and a Christian of the rare backgrounds of Edward A. Steiner praying together for a Protestant minister!"

If on this World Communion Sunday, Christians throughout the world are brought into closer relations spiritually, so that the world will be led to say, "See how these Christians love one another," it will be another step forward.

* * *

October 9.

Topic: Two Rules for Successful Living.

Hymns: Thou Lord of Life. In Christ There Is No East or West. O Master, Let Me Walk With Thee.

Lesson: Matthew 22:34-46. Text: Matthew 22:36. "Master, which is the greatest commandment in the law?"

In Jesus' day, as in ours, people wanted to know what they must do to live the good life. Jesus had won an argument with the Sadducees. Now a teacher of the law puts a question to him, "Master, which is the chief rule in the law?"

Jesus said there were two. He indicated that there is nothing complicated about the art of living. There are two simple rules. They are easy to remember, but rather difficult to practice.

I. The first great rule is, "Have love for the Lord your God, with all your heart and with all your mind." That is with all your faculties. Our love to God should be both warm and intelligent.

Emile Cammaerts wrote: "There is more humor than wit in Chesterton's style, and there is perhaps more wit than humor in C. S. Lewis', but both have taught us, through their wit and humor, to worship God, not only with our heart, but also with our mind. Both are past masters in the art of turning the tables against their adversaries, and fighting them with their own weapons; both have the courage of facing facts, including the evil which lies hidden behind the most attractive facts."

II. The second rule is, "Have love for your neighbor as for yourself."

Charles Wagner, in *The Gospel of Life*, relates this incident. "Something happened last winter in Paris that I shall place side by side with the widow's mite of the Gospel. . . . In the icy north wind of December a shelter was raised where warm soup was given to the unfortunate. A very old woman, who had long waited her turn, at length sat down and was served. Before she touched her portion, she noticed that a young robust working man beside her, had already consumed his

(Turn to page 36)

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Putting Your Church on Record

by Lewis T. Bolger

What your church needs is probably not more miscellaneous files but a simple unified system of record keeping which brings the data of the entire parish in simple, readily accesssible form.

TO successfully establish and maintain a parish plan such as that recently instituted by the First Evangelical United Brethren Church of Fort Wayne, Indiana, church authorities there felt that the situation called for something special in the way of a control or record system. The membership record, they decided, should be *active* as well as *static.*

By making use of a combination of specially designed pre-printed cards (the static record) and some tiny celluloid signal tabs and visible margin charts (the active record) they accomplished, economically and effectively, the stated purpose of the new Membership Record procedure, which was:

" . . . To provide the minister and his assistants with a workable membership record as a basis for the establishment of the parish plan. The overall plan is designed to unify the people of the church into a working unit."

Serving 850 members of the church living in various parts of the city and its suburbs, the minister and the membership committee are faced with the problem of reaching 400 homes located on 135 streets over this wide area. The church likens its plan of operations to a hand and fingers, the hand being the minister and the fingers the members of the Board of Stewards, all of whom work in specified sections of the city and environs to make the necessary contacts with all members.

After considering designs for suitable record forms, the Board of Stewards decided the equipment that would provide a compact, protected, easy-to-maintain personal record of each member would be: (a) the point-of-use Remington Rand Kardex "floor tank" cabinet; (b) two-card pockets with visible index section on each pocket, and (c) Graph-a-Matic signal tabs and simplified chart. The purpose of this last-named *activating* material is to provide at-a-glance detail as to weekly contributions, whether or not the member is active, what offices or boards he serves on, etc.

The results of the Membership Record installation of forms and equipment are summed up by the minister, O. D. Wissler, as follows:

1. "We have a record system which dovetails with the overall pattern of the 'parish plan.'
2. "The minister and stewards are better acquainted with our people, resulting in improved ministry to their needs.
3. "The minister has a ready reference to the stewardship of our people. Heretofore, this information was made available only by reference to several different records.
4. "The minister can now make various reports solely through reference to the Kardex file.
5. "Cards are always in place, alphabetically, with maximum visibility of names.
6. "Maintenance of the record is accomplished with a minimum amount of effort.
7. "With these 'working tools' we are better able to attain a fuller realization of our individual responsibilities."

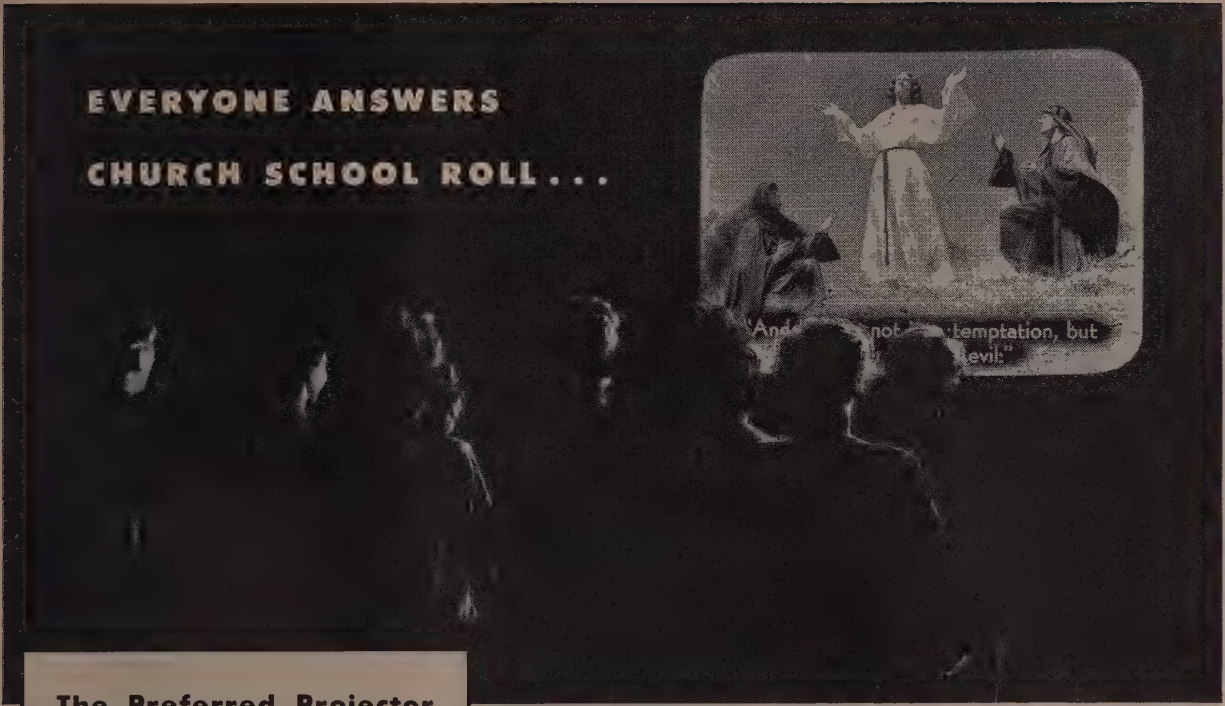
The fire resistant "floor tank" filing cabinet is a compact unit holding the complete membership record and history on pull-out shelves that present each pocket indexed and flagged by signal tabs and chart scale for fast reference. Mounted on casters, the cabinet lends itself to ease of movement to various locations, a fairly important factor since it is used widely by the minister, the minister's secretary, the membership steward, the financial secretary, the mailing list steward and others.

Each overlapping pocket or facing section of the pull-out shelves contains a 5" x 8" card. On the upper card there are ruled off spaces for recording such *static* information as: the member's name and address, phone number, church record (birth, baptismal, parents' names, date and how united with the church), service record (education, occupation, etc.), family status and detail, special talents (teacher, singer, speaker, organizer, clerical or personal worker, etc.), and past services to the church (steward, church school superintendent, etc.).

In the facing (lower) section of the pocket is the 5" x 8" card which is designed, through the use of the visible index chart and movable signals, to provide the *active* section of the record. In addition to the name and address, this card has an area for noting pastoral calls by quarters and over a 15-year period; another area (with 15 years divided into quarters) has reasons for calls — such as sickness, death, counsel or social — and a section for general remarks.

The section provided for the charting of data which is valuable if provided in easy-reference form is at the bottom of the second card. Here again the member's name appears, together with sections marked to indicate special church offices held (council, steward, trustee) and whether active, inactive or out-of-city. Quarter-inch tabs placed over the appropriate section on this part of the card signal the information and save handwritten

The minister, O. D. Wissler, finds the height of the filing case very convenient for ready reference.



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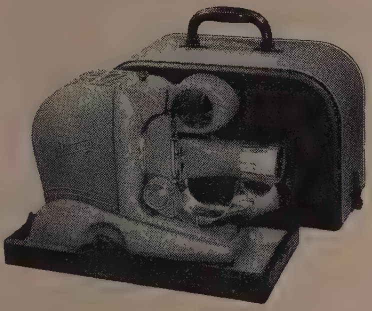

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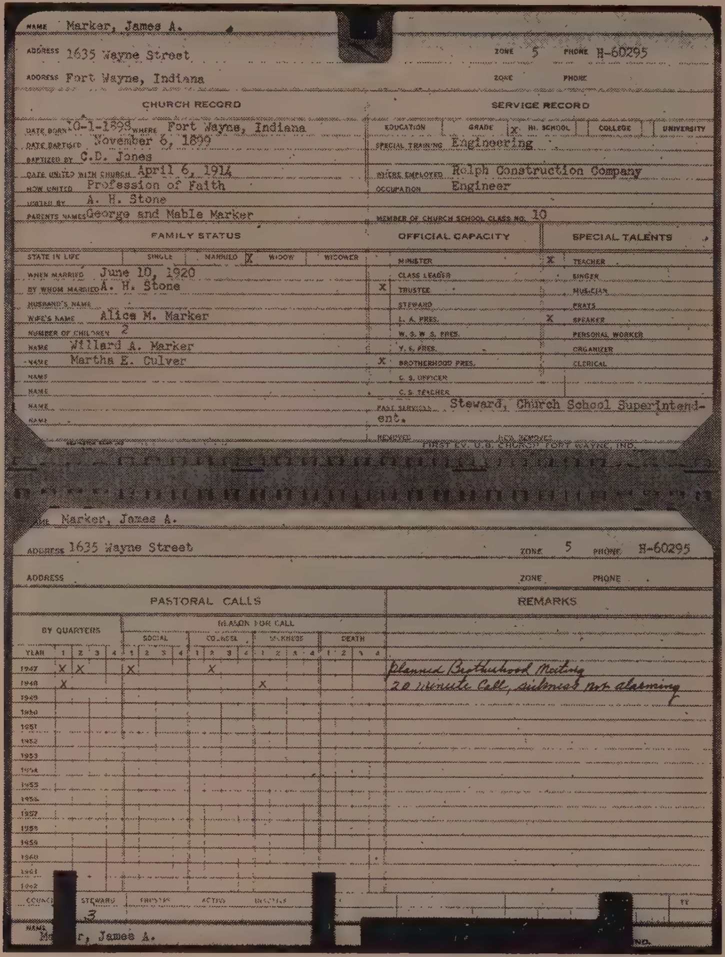

NAME Marker, James A.
ADDRESS 1635 Wayne Street ZONE 5 PHONE H-60295
ADDRESS Fort Wayne, Indiana ZONE PHONE

CHURCH RECORD

DATE BORN 10-1-1898 WHERE Fort Wayne, Indiana
DATE BAPTIZED November 6, 1899
BAPTIZED BY C.D. Jones
DATE UNITED WITH CHURCH April 6, 1914
HOW UNITED Profession of Faith
UNITED BY A. H. Stone
PARENTS NAMES George and Mable Marker

SERVICE RECORD

EDUCATION GRADE X HI. SCHOOL COLLEGE UNIVERSITY
SPECIAL TRAINING Engineering
WHERE EMPLOYED Rolph Construction Company
OCCUPATION Engineer
MEMBER OF CHURCH SCHOOL CLASS NO. 10

FAMILY STATUS

STATE IN LIFE SINGLE MARRIED X WIDOW WIDOWER
WHEN MARRIED June 10, 1920
BY WHOM MARRIED A. H. Stone
HUSBAND'S NAME
WIFE'S NAME Alice M. Marker
NUMBER OF CHILDREN 2
NAME Willard A. Marker
NAME Martha E. Culver
NAME
NAME
NAME
NAME

OFFICIAL CAPACITY		SPECIAL TALENTS	
	MINISTER	X	TEACHER
	CLASS LEADER		SINGER
X	TRUSTEE		MUSICIAN
	STEWARD		PRAYS
	L. A. PRES.	X	SPEAKER
	W. S. W. S. PRES.		PERSONAL WORKER
	Y. P. PRES.		ORGANIZER
X	BROTHERHOOD PRES.		CLERICAL
	C. S. OFFICER		
	C. S. TEACHER		

PAST SERVICES Steward, Church School Superintendent.
REMOVED
FIRST EV. U.B. CHURCH FORT WAYNE, IND.

NAME Marker, James A.
ADDRESS 1635 Wayne Street ZONE 5 PHONE H-60295
ADDRESS ZONE PHONE

PASTORAL CALLS

	BY QUARTERS				REASON FOR CALL																REMARKS
					SOCIAL				COUNSEL				SICKNESS				DEATH				
YEAR	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	
1947	X	X			X					X											Planned Brotherhood Meeting
1948	X												X								20 minute Call, sickness not alarming
1949																					
1950																					
1951																					
1952																					
1953																					
1954																					
1955																					
1956																					
1957																					
1958																					
1959																					
1960																					
1961																					
1962																					

COUNCIL STEWARD TRUSTEE ACTIVE INACTIVE
3
NAME M r, James A.

or typed notations.

To the right of this visible margin area is another one ruled off for a code record of weekly contributions. This, too, is accomplished without the necessity of special notations and simply by sliding a celluloid signal bar along the code scale chart.

To obtain the necessary information to type or signal on the Kardex record, the church officers use a printed form which is filled in at the time new members are interviewed for church membership. This form is later used to make all records. This membership record form has a simplified checking area indicating where the information has been transferred to the addressograph plates, to the Kardex forms and to the church record book.

The membership steward is responsible for the overall operation of the record. This church officer, Melvin D. Warner, who is also chairman of the Board of Stewards, has this outline to offer as the manner in which the First Evangelical United Brethren Church accomplishes its efficient membership record procedure with the "work tools" which have been described:

"(1) The minister prepares forms giving the desired information and gives these to the ministerial secretary who (2) types the two cards required for the Kardex record; (3) the membership steward records the members' names in the permanent Church Record Book; (4) the mailing list steward prepares the addressograph plates; (5) the financial secretary makes his record of each member, and (6) the forms are filed by name, alphabetically, by the membership steward, who uses them as a work record as well—for any future changes. When changes are necessary, the same distribution is used as in the case of a new member."

The introduction to its church record procedures of the principle of creating *active* data to supplement the basic static detail has meant a marked decrease in tedious manual recording, reference and filing operations, freeing the minister and his assistants to devote their time instead to carrying out the more important functions of ministering to the members. In this, the church is following for its business records sound business practices.

At Left:

This shows the two fold records of the First Evangelical United Brethren Church, Fort Wayne, Indiana. By simply changing one of the cards and substituting a financial record the church can have a complete membership and financial record in one file.

Church Management will be glad to supply supplementary information regarding this and similar systems.

DRIVE-IN CHURCHES GAIN POPULARITY

Columbus, Ohio — Drive-in churches, modeled after drive-in movie theaters, have grown in popularity during the last few years and this summer will probably see more of them than ever before.

A new church drive-in has just been announced by M. J. Mercier, pastor of the Homeroad Christian Church of nearby Grove City. Mr. Mercier will conduct "drive-in" services at 7 p. m. each Sunday. About 2,000 autos can be accommodated in a six-acre park surrounding the church.

Churchgoers will sit in their family autos to attend the worship services, which will be complete with choir and organ music.

Four loud speakers will carry the service only to those in the parking area, but chime music from the church tower, opening the services, will be heard for a radius of a mile.

One factor which played a part in establishing the church "drive-in," Mr. Mercier said, was the large number of fathers—and sometimes both parents—who drop their families at the church door and return later to pick them up.

Through questioning, he said, he discovered many did not go into the church because they don't like "to get all dressed up."

So the "drive-in" seemed the logical solution to several problems. Inaugurated at the beginning of June, it will be continued throughout the summer. —RNS.

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A Sermon Calendar for the Year

(From page 30)

with an avidity that betrayed that he was famished. At once she pushed her plate towards the workman and said to him, 'I am not hungry, will you eat this?' The workman accepted.

"But someone had noticed all that had passed. As they went out he took the old woman aside and said to her, 'You were not hungry then?' 'O yes,' she answered blushing, 'but I am old and can bear it, and that poor young man was more in need of it than I.'"

Elton Trueblood has put the two rules which Jesus laid down in his poem "The Ten Commandments."

Above all else love God alone;
Bow down to neither wood nor stone.
God's name refuse to take in vain;
The Sabbath rest with care maintain.
Respect your parents all your days;
Hold sacred human life always.
Be loyal to your chosen mate;
Steal nothing, neither small nor great.
Report, with truth, your neighbor's
  deed;
And rid your mind of selfish greed.

* * *

October 16.

Topic: A Perennial Question.

Hymns: Christian, Lo, the Star Appeareth. Sunset and Evening Star. Hark! Hark, My Soul.

Lesson: Matthew 24:1-14. Text: Matthew 24:3. "Tell us, when shall these things be."

There are parallel chapters in Mark 13 and Luke 21 to Matthew 24. The contents are known as the Apocalyptic Discourse. It poses some perplexing problems. It is held by some scholars to be a composite structure made up of genuine sayings of Jesus and a Jewish or Jewish-Christian apocalypse.

Jesus had condemned the Jews in caustic language. He had also uttered dire threats against them. He had pronounced the doom of Jerusalem. "See your house is left to you desolate."

Jesus and the disciples were seated on the Mount of Olives. The disciples asked him privately, "What will be the sign of your arrival and of the end of the world?" (Moffatt).

That has been a perennial question. It has been repeated in every age since it was first asked. The early Christians believed the end was imminent. Phillipians 4:5; Hebrews 10:37; James 5:8; Revelation 3:11.

The Second Coming has always been anticipated with dread. Old Isaac was a devout Christian. It was his custom when his work was done to retire to his cabin and devote himself to worship until bedtime. His earnest announcement that he was always ready to meet his Lord had been so often heard that some boys decided to test his faith. One night he heard a deep voice calling, "Isaac, Isaac, the angel of the Lord has come for you." With fear and trembling he replied, "The Lord bless you, Isaac ain't been here for a week."

On September 20, 1947, the Mexico City churches were crowded as thousands went to pray in the belief that the world would come to an end the next day. A minister of the Remnant Church of God had announced that a vision from the Lord enabled him to predict the end.

The time of the Second Advent cannot be definitely predicted. Jesus said it would come suddenly and unexpectedly. "For like lightning that shoots from east to west, so will be the arrival of the Son of man." Matthew 24:27. (Moffatt).

Emily Dickinson wrote a suggestive little poem with the title, "The Only News I Know."

The only news I know
Is bulletins all day
From Immortality.

The only shows I see,
Tomorrow and today,
Perchance eternity.

The only One I meet
Is God—the only street,
Existence; this traversed

If other news there be,
Or admirably show—
I'll tell it to you.

* * *

October 23.

Topic: Why Do People Sin?

Hymns: O God of Mercy. Our Wilful Hearts. Just As I Am Without One Plea.

Lesson: Acts 5:1-11. Text: Acts 5:4. "Why hast thou conceived this thing in thine heart?"

This incident brings to light a feature of the early church that we are apt to ignore. Some of the first Christians were men like ourselves—imperfect and prone to yield to temptation.

The church was engaged in the experiment of communal living. "The whole group of believers were as one in heart and mind, none of them called his possessions his own, but all shared with one another." (Shorter Bible).

But Ananias and Sapphira sold their property and kept back part of the proceeds. When confronted with their deed they denied it. Peter said, "Ananias, why has Satan put into your heart the desire to deceive the Holy Spirit and keep back part of the price of the land?" (Shorter Bible).

Peter's question suggests that Satan is the prime instigator of sin.

Thousands of years ago there was a superstition common in Europe that Satan was always lying in wait to enter a man's body. Satan generally went in by the mouth. If the man did not open his mouth Satan made him yawn, and while his mouth was open jumped down his throat. To prevent this the people made the sign of the cross over their mouths whenever they yawned. It is said that the peasantry of Italy and Spain still follow this custom.

The wiles of Satan can be counteracted. James points the way, "Resist the devil and he will flee from you." 4:7.

Another answer to our question is suggested by James. "Every one is tempted when he is lured and enticed by his own desires; then desire conceives and gives birth to sin." 1:14, 15. (Shorter Bible).

Captain Henry W. Howgate was once a popular army officer. The United States Weather Bureau was established in 1870 through his efforts, with him as its practical head. Ten years later he was forced to resign because of his dissipated life. The next year it was discovered that he had defrauded the government of over $300,000.

Confession is the antidote to sin. John wrote, "If we say we are free from sin, we deceive ourselves and the truth has no place in our hearts. If we confess our sins, God is so faithful and just that he forgives our sins and cleanses us from all iniquity." I John 1:8, 9. (Shorter Bible).

There is an old story that said the devil appeared to a dying man. He showed him a parchment roll on which were written the sins of the sick man. They were many in number. Satan said, "See here what thy examination must be."

"The dying man answered, 'It is true, but thou hast not set down all, for thou shouldst have added, the blood of Jesus Christ cleanseth us from all sin.'" Whereupon Satan vanished.

* * *

October 30. (Reformation Sunday).

Topic: Standing Alone.

Hymns: Faith of Our Fathers. Workman of God. Onward Christian Soldiers.

Lesson: II Timothy 4:9-22. Text: II Timothy 4:16. "At my first answer no man stood with me."

Paul's life was drawing to a close. He charged Timothy to be tireless in his work, to spread the gospel and to faithfully carry out the many duties that devolved upon him as he ministered to the churches. Then Paul added some personal items.

He made reference to his "first defense." He wrote, "At my first meeting with my judges, no one took my part, but all went away from me. May it not be put to their account." (Basic English).

It has often been the fate of reformers that they had to stand alone. Even the disciples foresook Jesus and fled. Jesus told them that that would happen. "See, a time is coming, yes, it is now here, when you will go away in all directions, every man to his house, and I will be by myself: but I am not by myself, because the Father is with me." John 16:32. (Basic English).

Milton laid down this thesis: "For belief or practice in religion no man ought to be punished or molested by any outward force whatever." We accept the theory but fail to put it into practice.

It has always been so. Dr. Whiston, a clergyman of the seventeenth century, was persecuted for his advanced ideas. George II said to him, "However right you may be in your opinions, you had better suppress them." Whiston replied, "Had Martin Luther done so your majesty would not have been upon the throne of England."

We need to be on our guard against intolerance. It leads to persecution and persecution is intolerable.

Lord Mansfield, Chief Justice of England in the eighteenth century, said: "There is nothing more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and percepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, against revealed religion, and against sound policy."

One can carry on alone if it is imperative. "How did you manage to get through the winter all alone?" asked the skipper of the Canadian steamer Aberdeen of the woman whom he found as solitary survivor on Island Damien when he came with supplies for the party of four which had been left to keep the lighthouse. The husband and his two assistants had gone out one day on the great sheets of ice, and before her eyes had been swept to swift destruction on the breaking icefloes. "I can hardly tell," was her reply. "I only know that I have kept the light burning."

Kipling's lines are suggestive:

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—what is more—you'll be a Man, my son!

* * *

November 6. (World Peace Sunday).

Topic: Optimism Par Excellence.

Hymns: Before Jehovah's Awful Throne. Let There Be Light. God the Omnipotent.

Lesson: Micah 4:1-8. Text: Micah 4:3. "Nation shall not lift up a sword against nation, neither shall they learn war any more."

Micah lived some 2,600 years ago. He was a contemporary of Isaiah. There is a great similarity in their style and expression. Compare Isaiah 2:2 with Micah 4:1 and Isaiah 4:15 with Micah 4:13.

The Book of Micah contains prophesies concerning Samaria and Jerusalem. Samaria is threatened with complete devastation and Jerusalem with destruction. Yet Micah predicted that eventually war would cease.

"He shall judge between many peoples,
Make decisions for mighty nations;
They shall beat their swords into ploughshares,
And their spears into pruning hooks,
Nation shall not lift sword against nation.
Nor shall they learn war any longer.
But under his own vine each shall dwell,
Under his own fig-tree, with none to terrify them:
For the mouth of Jehovah of hosts has spoken." (Shorter Bible).

The cessation of war was anticipated by other Old Testament writers. Psalm 46:9; Isaiah 2:4; 9:7; Hosea 3:18.

This is World Peace Sunday. But there is no world peace today. In view of present world conditions these predictions seem like an idle dream.

The horrors of war have always been recognized and deplored. Seneca, a statesman and philosopher who lived about the time of Christ, wrote:

"We punish murders and massacres committed among private per-

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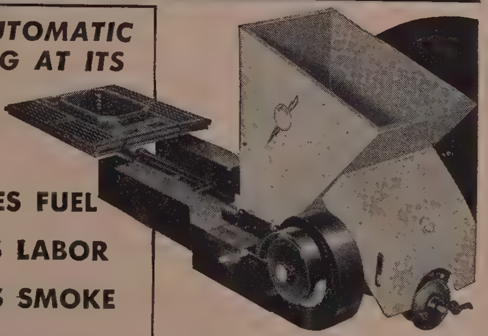

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sons. What do we respecting the wars and the glorious crime of murdering whole nations? Here avarice and cruelty know no bounds, barbarities are authorized by decrees of the senate and votes of the people, and enormities, forbidden in private persons, are ordered and sanctioned by legislators. Things, which, if a man had done in his private capacity, they would have paid for with their lives, the very same things we extol to the skies when they do them with their regimentals on their back."

Why do we Americans engage in war? Because there are things worse than war? Woodrow Wilson gave the answer before entering World War I. He said:

"It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

Dare we be as optimistic as Micah? I think so. Not perhaps because of anything man can or will do, but because of what God will do. "The mouth of Jehovah of hosts has spoken." That was the basis of Micah's prediction.

* * *

November 13. (World Temperance Sunday).

Topic: A Dire Warning.

Hymns: Lift Up Our Hearts. I Need Thee Every Hour. When the Weary Seeking Rest.

Lesson: Isaiah 5:8-24. Text: Isaiah 5:22. "Woe unto them that are mighty to drink wine."

Isaiah 5:8-24 consists of a declaration of woes. Against rich landowners, 8-10; against dissipation, 11-17; against skepticism, 18, 19; against sophistry, 20; against self-confidence, 21; against dissolute and unjust judges, 22-24.

Isaiah writes: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; who justify the wicked for reward, and take away the righteousness of the righteous from him!" His objection was that their use and handling of strong drink made them corrupt officials.

Warning against the deleterious effects of strong drink have been made all down the ages. Yet in the main they have been and are unheeded.

According to a Gallup Poll taken in 1947 the number of adults who indulge in strong drinks depends upon their age. More people between the ages of twenty-one and twenty-nine drink alcoholic beverages than in any age group. That is a sobering fact. Abstainers are found most frequently among people over fifty. The greatest number of abstainers is found among women, nearly half of whom do not drink. For the country as a whole, both men and women included, approximately one person in three is an abstainer. The farm areas show twice as large a proportion of abstainers as the big cities.

This is probably due to the fact that there are far more drinking places in the cities than in the country. On March 31, 1948, there were 6,879 places in Cuyahoga County, Ohio, which held license permits.

In March, 1948, Attorney General Hugh S. Jenkins of Ohio, wrote: "As a final statement it is my personal view that unless methods be devised . . . to obtain and hold the confidence of the people of the state of Ohio in their monopoly system of liquor control, and insure satisfactory operation thereof, there remains only one obvious alternative. That is to end political favoritism, irregularities and questionable if not illegal practices, by removing the state from the field of merchandising spirituous liquors."

In an editorial, the Cleveland Plain Dealer made this comment: "The attorney general hit the nail squarely on the head. The people of Ohio are sick and tired of periodic scandals in the liquor department. The men who run the liquor department now and in the future should conduct the department on the assumption—a valid one we are convinced—that the immensely profitable monopoly system will not be given another chance to survive the eruption of another major scandal in liquor purchasing, permit granting or liquor law enforcing."

A vain hope. In our day as in Isaiah's day traffic in strong drink leads to the corruption of public officials and to scandal.

* * *

November 20. (Thanksgiving Sunday).

Topic: Universal Praise.

Hymns: Now Thank We All Our God. We Plough the Fields. God of the Earth, the Sky, the Sea.

Lesson: Psalms 99 and 100. Text: Psalm 100:1. "Make a joyful noise unto the Lord, all ye lands."

Psalm 100 was intended for public worship from the time of its composition. In the second temple it was used when the thank-offering was presented. It is therefore specially suitable for use on Thanksgiving Sunday.

Joy and gladness are emphasized in the opening verses of the Psalm. They are ever linked with thanksgiving.

A prelate of the eighteenth century said: "The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it."

We need to recognize God as a preliminary to thanksgiving. He made us. We are his people. We are the sheep of his pasture. v.3.

A writer says: "We should give God the same place in our hearts that he holds in the universe."

The Psalmist gives three reasons for thanksgiving. God is good. His mercy is everlasting. His truth endureth to all generations. v.5.

"God" is the name which the Saxon nations gave to the Supreme Being. It means literally "Good."

Today most people are enjoying innumerable blessings. They outnumber those of past years.

A white-haired old man, out of touch with the world for forty years, which he had spent in prison, took a look around when he was released and found "things much improved." He was taken through the gaily-decorated shopping district of Chicago on his way to Federal Court and saw the Christmas throngs jamming the streets and stores. "The world certainly has changed," he said.

It is often true that those who have the most of the good things of life are the least thankful. Perhaps there are reasons.

A writer says: "In fact the heartbreaking tragedies are among the upper ten thousand, and more than a fair proportion of them amid the select four hundred. If you have tears to shed, shed them for the rich. They know far more of the tragedy of this earthly existence than those who keep along the cool sequestered vale of life."

As a rule, the most thankful will be found among those who have only a moderate share of this world's goods. Robert Herrick was thankful for a little. He wrote:

Lord, Thou hast given me a cell
Wherein to dwell,
A little house, whose humble roof
Is weather-proof,
Under the spars of which I lie
Both soft and dry;
Where Thou, my chamber for to ward,
Hast set a guard.

All these, and better Thou dost send
Me, to this end,
That I should render, for my part,
A thankful heart,
Which, fired with incense, I resign,
As wholly Thine;
But the acceptance, that must be,
My Christ, by Thee.

* * *

November 27. (Advent).

Topic: Expectation!

Hymns: Praise the Lord, Ye Heavens. Now Every Soul That Dwells. There's a Song in the Air.

Lesson: Luke 2:25-39. Text: Luke 2:25. "Waiting for the consolation of Israel."

Simeon was a remarkable man. He would be outstanding in any age. He was just, devout, awaiting the advent of the Messiah, endowed by the Holy Spirit.

Simeon, however, was one among many. A writer says: "Many a Hebrew in those days was looking for the consolation of Israel. Many were searching the Scriptures of the prophets to see what time or what manner of time the spirit of Christ which was in them did point unto."

Simeon's anticipation was gratified. Going into the temple one day, the infant Jesus was presented to him. He took the child in his arms, blessed God, and said: "Now Master, thou canst let thy servant go, and go in peace as thou didst promise; for mine eyes have seen thy saving power which thou hast prepared before the face of all the peoples, to be a light of revelation for the Gentiles and a glory to thy people of Israel." vs. 29-32. (Moffatt).

As we enter the Advent season our expectation is focussed on Jesus. He is our Light and our Hope. Laurence Housman wrote:

(Turn to page 42)

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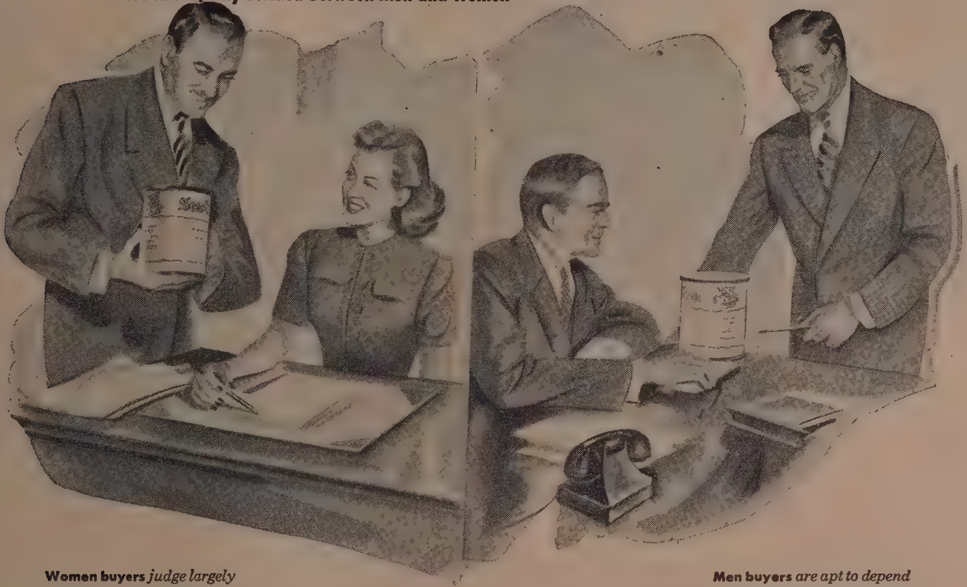

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2,100 Churches to Burn

That is the Estimate for 1949. Will Yours be One of Them?

by Henry J. Wingate

THE life work of countless persons in churches and synagogues throughout the United States will vanish in smoke and flame this year. By January 1, 1950, at least 2,100 churches of all denominations will have been damaged or destroyed by fire during 1949. Monetary loss to each building will range from a few hundred dollars to many thousands; the average will be $65,941. Less than two-thirds of this terrific damage will be covered by insurance; thirty-nine per cent of the loss will fall directly upon the parishioners.

It is therefore imperative that the governing body of every church and synagogue set up a fire prevention committee that will take every possible step to eliminate fire hazards, stop careless practices that start fires, make the building structurally fire-safe.

Structural deficiencies are the greatest cause of large-loss fires; heating plants the greatest single peril. Correct these two conditions and the possibility of serious damage is reduced by ninety per cent.

Examples

How fires can spread is revealed in innumerable church conflagrations. An overhead furnace ignited the wooden ceiling of the Federated Church at Dowagiac, Michigan, traveled up through the belfry and in a few minutes flames were roaring through the attic of the frame building.

In the First Presbyterian Church at Gary, Indiana, fire started from defective organ motor wiring, quickly burned through the basement ceiling and raced up through the organ loft.

Starting in the boiler room of St. Agnes Catholic Church at Utica, New York, flames gained complete control of the structure before being discovered.

An overheated gas heating unit in the First Methodist Church in Riverside, California, set fire to the floor. Flames entered the non-firestopped walls and were bursting from the belfry when firemen arrived. Loss was $78,000.

A carelessly-dropped cigarette, combined with combustible wallboard partitions, caused $105,000 damage to Temple Beth-El at Fort Worth, Texas within four hours.

These are only a few illustrations. Fire department records are filled with similar instances.

Hollow Spaces Greatest Danger

This is why more than one-half of all church fires result in total destruction; why one-fifth of the fire-damaged churches are three-quarters destroyed; why less than twelve per cent of church fire losses are classed as small.

Of 300 church fires studied by the National Fire Protection Association where losses ranged from "small" to "total," non-firestopped walls were listed as structural defects in eighty-seven, or twenty-nine per cent, of the buildings. Concealed spaces in attics and ceilings were defects in ninety-six, or thirty-two per cent, of the structures.

The ability of fire to spread through concealed spaces in hollow walls and ceilings is one of the greatest perils to any building, according to the President's Conference on Fire Prevention, a group of experts seeking ways to lower the nation's appalling fire loss which last year amounted to $711,114,000 or nearly seventy-five per cent of the total property loss suffered by England during two years of blitz bombings.

"All concealed spaces should be effectively fire-stopped with suitable materials," the Conference declares.

A hollow wall is a natural flue and since the majority of church fires start around the heating plant in the basement, it is imperative that spaces between the wood wall studs be blocked off. In existing buildings this is done by blowing fireproof mineral wool thermal insulation into all concealed, inaccessible spaces. The fire-resistance of this material is recognized by two new model building codes, one of which was drafted by the National Board of Fire Underwriters, the other by the Building Officials Conference of America.

How to Fire-Stop Walls

An ordinary lath-and-plaster wall filled with mineral wool will hold back flames for one hour, according to the National Bureau of Standards, and for an hour and a half if the plaster is on metal lath. Even after such exposure to fire, the studs are still able to carry their load. New York City authorities accept the presence of mineral wool insulation as compliance with the law where fire-resistive construction is required.

Approximately nine per cent of all church fires originate in attics or other concealed roof spaces. Since failure to subdivide these areas is a common structural deficiency, fires in concealed roof spaces quickly spread to all upper parts of the church. Such spaces should be stopped off at frequent intervals by tight partitions of double boards with lapped joints extending from ceiling to roof. It is especially important to enclose the bell tower where it extends through the attic. A four-inch layer of mineral wool insulation in batt, blanket or loose form above the ceiling will prevent fire which starts in upper areas from spreading to other parts of the church, it has been demonstrated in many fires.

More church fires originate at the heating plant than from any other

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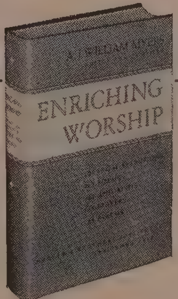

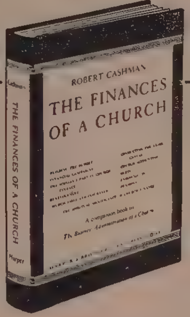

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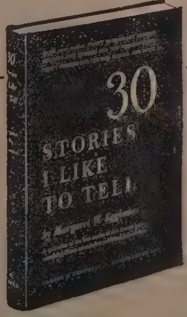

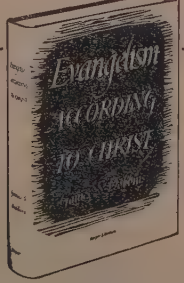

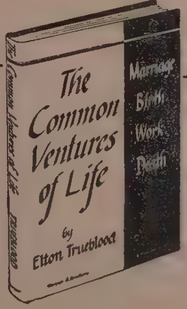

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cause. Nearly one-third of the 300 fires covered in the NFPA study resulted from heating equipment defects; fifty of them from overheated furnaces alone. This was twenty-two and three-tenths per cent of the total known causes. Overheating of the furnace is caused by forcing it beyond its capacity—a common practice in churches because they are cold all week and high heat is required to warm the large open interior with its high ceiling.

Danger of furnace overheating is considerably minimized when the church is properly insulated. The same mineral wool in walls and roof that affords fire protection serves to eliminate the need for forced firing. The insulation prevents the rapid escape of heat through thin walls and roof, usually reduces the fuel bill by as much as one-third.

Misuse of Electricity

Misuse of electricity causes ten per cent of church fires, often because wiring was ineptly installed without following the National Electrical Code. Overloaded electrical circuits cause wires within the walls to become hot and ignite any flammable material with which they are in contact. Here again the fireproof mineral wool thermal insulation acts as a fire preventive. Made of rock, slag or glass, the material is a non-conductor and will muffle sparks. Its heat-retarding properties also prevent hot wires from igniting nearby wood in walls and ceiling if the insulating material surrounds the wiring.

Organ motors and wiring is another leading cause of church fire damage. If left on, the motor may overheat and start a fire while the church is unoccupied. Regular annual inspection of the organ equipment will reveal defects. When a fire breaks out in an organ loft the church usually is headed for complete destruction. The loft ordinarily communicates directly with the attic space, while wooden organ pipes provide flues for instantaneous spread of flames.

Church fires cannot be classed as "acts of God." Most of them can be attributed to acts of omission of church officials. Church fire prevention is an administrative function and is the responsibility of the governing body of the church. Merely instructing the custodian is not enough. The fire prevention committee must actively concern itself with fulfillment of its program.

NORTHWEST STATE ENACTS FAIR EMPLOYMENT LAW

Olympia, Washington—A bill creating a fair employment practices commission was signed into Washington state law by Governor Arthur B. Langlie.—RNS.

A Sermon Calendar for the Year

(From page 38)

Comest Thou peaceably, O Lord!
Yes, I am peace!
Be not so fearful to afford
Thy Maker room! for I am the reward
To which all generations of increase
Looking did never cease.

Others have been acclaimed as saviors of the race. Goebbels, speaking in Berlin March 29, 1936, said: "Our leader becomes the intermediary between his people and the throne of God. . . . Everything which our leader utters is religion in the highest sense, in its deepest and most hidden meaning." But how wrong he was.

Jesus is still the saving power of the people. Addressing an audience of more than 10,000 delegates to a Methodist Youth Fellowship Conference, Dr. R. C. Raines said the church must be continually seeking to alter the practices of society to bring them in line with the teaching of Christ.

"It is not enough for the church to teach men how to worship, or to develop in them Christian character. The church must be continually seeking to alter the assumptions and practices of society, bringing them in line with the teachings of Christ so that right relations between men are actually fostered, rather than made difficult, by social assumptions and practices."

As Robert Browning wrote:

That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Becomes my universe that feels and knows.

* * *

December 4. (Bible Sunday).

Topic: The Eduring Word.

Hymns: O Word of God Incarnate. Thy Word Is Like a Garden, Lord. Holy Father, Thou Hast Given.

Lesson: Psalm 119:89-104. Text: I Peter 1:25. "But the word of the Lord endureth forever"

This letter was written to the "elect who are sojourners of the Dispersion." In other words, to the Christians who had been scattered over practically the whole of Asia Minor.

The writer had a high opinion of those to whom he wrote: "And as you have made your souls clean, being ruled by what is true, and loving one another without deceit, see that your love is warm and from the heart; because you have had a new birth, not from the seed of man, but from eternal seed, through the word of a living and unchanging God." vs. 22, 23. (Basic English).

The "word of a living and unchanging God" has been preserved for us in the Bible. For this we ought to be grateful.

Immanuel Kant, the German philosopher, said: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced."

The Bible has been, and is today, the most popular book in the world. In 1941 it was said that one of the extraordinary facts about Germany was the increase in the sale of Bibles. The number sold had risen from 830,000 in 1933 to 1,525,000 in that year. In 1940 the sale of Bibles throughout Germany was the largest since 1905.

How can we account for the popularity of the Bible? Dr. Thomas Henry Huxley, the English scientist, gives this answer: "The Bible has been the Magna Charta of the poor and oppressed. Down to modern times no state has had a constitution in which the interests of the people are so largely taken into account."

William E. Gladstone, England's greatest premier, gives this answer: "If asked the remedy for the heart's deepest sorrows I must point to the old, old story, told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

Henry M. Stanley, the African explorer, relates this incident. "Janet Livingstone, sister of the great missionary, gave me a richly bound Bible. Not liking to risk it on a journey around the Victoria Nyanza, I asked my companion to lend me his torn and stained copy.

"We stayed in Uganda some time. One morning I happened to strike an emotional chord by making a casual reference to angels. I said, 'I have a book with me which will tell you far better, not only what angels are, but what God and his blessed Son are like.' 'Fetch it, fetch it now,' they cried.

"When they heard the verse, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,' I had a presentiment that Uganda would eventually be won for Christ. I was not permitted to carry the Bible away.

"As I was turning away from his country, his messenger came and cried, 'The Book, Mtesa wants the Book!' It was given to him. Today the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death."

* * *

December 11.

Topic: God's Spokesman.

Hymns: Thou Didst Leave Thy Throne. Brightest and Best. Jesus Thy Boundless Love to Me.

Lesson: John 12:37-50. Text: John 12:50. "Whatsoever I speak therefore, even as the Father said unto me, so I speak."

Jesus is here summing up the results of his work and of his teaching. He said: "He who has faith in me, has faith not in me, but in him who sent me." 44. "I have come a light into the world, so that no one who has faith in me will go on living in the dark." 46. "The things which I say, I say them even as the Father says them to me." 50. (Basic English).

Jesus frequently referred to the fact that he spoke as he was directed by the Father. John 8:26; 14:10, 24; 17:8.

The teaching of Jesus is authoritative, permanent, final. He said, "Heaven and earth will pass away, but my words will never pass away." Matthew 24:35.

James Robertson, the famous Brighton preacher, said: "Here we end our study of the words of Jesus, which, the more they are pondered, used, and compared with all other wisdom, approve themselves the more as supreme in value and authority. Whichever way

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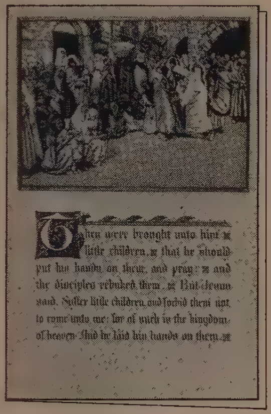
Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them.

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Jesus has always appealed to the common man. That is attested by the fact of the popularity of Dr. Charles M. Sheldon's book, *In His Steps or What Would Jesus Do?* More copies of it have been sold than of any other book except the Bible. More than 23,000,000 in sixteen languages.

When Prime Minister Attlee was doing social work in the East End of London, he said: "I think first place in the influences that built up the Socialist movement must be given to religion. To put a Bible into the hands of an Englishman is a dangerous thing. The Bible is full of revolutionary teaching. I think probably the majority of those who have built up the Socialist movement in this country have been adherents to the Christian religion, and not merely adherents, but enthusiastic members of some religious body."

A. H. Clough wrote these lines:

Across the sea, along the shore,
  In numbers more and ever more,
From lonely hut and busy town,
  The valley through, the mountain down,
What was it ye went out to see,
  Ye silly folk of Galilee?
The reed that in the wind doth shake?
  The weed that washes in the lake?
The reeds that waver, the weeds that float?
A young man preaching in a boat? . . .
A prophet? Boys and women weak!
  Declare, or cease to rave;
Whence is it he has learned to speak?
  Say, who his doctrine gave?
A prophet? Prophet wherefore he
  Of all in Israel's tribes?—
He teacheth with authority,
  And not as do the scribes.

* * *

December 18.

Topic: The Lost Coin.

Hymns: Light of the World. When the Lord of Love Was Here. O Master, Let Me Walk with Thee.

Lesson: Luke 15:1-10. Text: Luke 15:8. "If she lose one piece."

This is one of Jesus' inimitable stories. A commentator suggests that the Story of the Lost Sheep was addressed to men, and the Story of the Lost Coin was addressed to women.

The story in brief is this. "Or which one of you women, if she had ten silver coins but has lost one, does not light a lamp, sweep the house thoroughly, and search carefully until she finds it. After finding it she calls together her friends and neighbors and says, 'Rejoice with me, for I have found the coin that I lost.' So, I tell you, there is rejoicing among the angels of God over one sinner who repents." (Shorter Bible).

We miss the significance of the story unless we know just what was in the mind of Jesus when he told it.

A number of years ago, Miss Agnes Weld gave the following interpretation.

"How should the lost piece of money be dearer to the careful housewife than the lost sheep to the faithful shepherd who knows and cares for every one of his flock, and calleth them each by his name? One out of ten makes a great advance upon one out of a hundred indeed; but would it not be less to lose even ten silver coins than a single sheep—less in value, less in love?

"The answer to that question, the solution of the difficulty, is to be found in an Eastern custom, the application of which to the parable before us all commentators on it have, so far as I know, overlooked. The women of Bethlehem, and of other parts of the Holy Land still wear a row of coins sewn upon their headdress, and pendant over their brows, and the number of coins is very commonly ten, as I in common with other travelers, have ascertained by counting.

"The custom reaches back far beyond the Christian era. In all probability, therefore, it was not simply a piece of silver which was lost out of her purse by the woman of our parable, but one of the ten precious coins which formed her most cherished ornament, and this would be a loss more vividly felt than that of the shepherd when one of his flock out of a hundred went astray.

"So that, immense as is the advance from both the care of the shepherd for his sheep and of the pride of the woman in the burnished coins which gleamed upon her forehead, to the yearning and pitiful love of the father for his prodigal and self-banished son, we can nevertheless find a link between the

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first and last terms of the climax, and trace an advance even between the grief of the shepherd over his stray sheep and that of the woman over her lost coin.

"A piece of money in her purse might easily be stolen or spent, but a coin from the headdress could not be so much as touched by any stranger, nor even taken from its wearer by her husband, unless she cut it off of her own accord, and placed it in his hands. It was safe, sacred, dear."

Christians today are not as solicitous about seeking out the lost as they might be. But there is a movement in the right direction. They are awakening to the importance of that obligation.

We might well all join in Washington Gladden's prayer.

> O Master, let me walk with thee
> In lowly paths of service free;
> Tell me thy secret; help me bear
> The strain of toil, the fret of care.
>
> Help me the slow of heart to move
> By some clear, winning word of love;
> Teach me the wayward feet to stay
> And guide them in the homeward way.

* * *

December 25. (Christmas Day).

Topic: Immanuel!

Hymns: Joy to the World. It Came Upon the Midnight Clear. Hark the Herald Angels Sing.

Lesson: Matthew 1:18-25. Text: Isaiah 7:14. "And shall call his name Immanuel."

Commentators say that Isaiah 7:10-17 is "immensely difficult to interpret." Isaiah was wrong of course in his chronology—he expected the Messiah to come to meet the present crisis. But his idea was sound in principle. The Messiah did come, but not for 700 years, and when he came he was far greater than Isaiah ever dreamed.

In Matthew's story of the birth of Jesus he quotes Isaiah's prophecy. "All this happened for the fulfilment of what the Lord had spoken by the prophet, 'The maiden shall conceive and bear a son, and his name will be called Immanuel' (which may be translated, God is with us)." (Moffatt).

What is the significance of Christmas? To different people it means different things.

Some think of it as a day for church attendance. George Gissing says that his character Henry Ryecroft had not been to church at Christmas for thirty years, until a memorable day when he decided to respond to the summons of the bells. When he found himself in a pew his mind wandered, and he sat "among a congregation of shadows in a smaller church far away." On returning home . . . he felt glad he had been once more, and esteemed it "real piety to turn aside to live with the past, and indulge the spirit of peace and goodwill towards all mankind."

Some regard it as an opportunity for family reunion. Thomas Hardy regarded Christmas as a time of family reunion from far and near. He describes the congregation assembled at a Christmas service as including "a collection of celebrities who have been born in the neighborhood."

Some put the emphasis on the opportunity it affords for feasting. A writer says: "Many people associate the rise of the so-called traditional Christmas with Dickens, and the publication of his *A Christmas Carol* and *Pickwick Papers*. But an American, Washington Irving, publishing his *Sketchbook* in 1820—that was sixteen years before *Pickwick Papers*. He writes of 'Old Christmas' as a time of unlimited good cheer and unrationed food, spent in the comfortable surroundings of a family reunion in an old country house."

But to the Christian Christmas means, or should mean, "God is with us." It is vital that we should remember that in these critical days.

Marie Barton uttered a prayer in which we might well join on this Christmas Day.

> O thou good Giver of all gifts,
> At this hushed Christmastide,
> Look on a troubled world that lifts
> Her cup unsatisfied,
> And brim her joylessness again
> With "peace on earth, good will to men."
>
> Oh, shrive all hearts of greed and wrong
> And whiten them with love;
> Give to the sons of men a song
> Like unto that above,
> A Christmas song dispelling sadness,
> Recharging Earth with Heaven's gladness.

* * *

January 1. (Week of Prayer).

Topic: A Prayer for the New Year.

Hymns: Standing at the Portal. He Who Would Valiant Be. Christian Rise and Act Thy Creed.

Lesson: Psalm 143. Text: Psalm 143:10. "Teach me to do thy will; for thou art my God."

This is titled a Penitential Psalm. The Psalmist was in trouble. He realized that his trouble was the result of his sin. He pleaded for the removal of the trouble and for the restoration of fellowship with God. This would entitle him to the divine forgiveness and help.

Then he asked God to hear him speedily because his spirit was failing. Finally he prayed, "Teach me to do thy will; for thou art my God."

Looking back over the past year, we cannot but feel it has not been satisfactory. Perhaps we have met opposition. Perhaps we have encountered difficulties. We have all sinned and come short of what God expected of us. We need to be rid of these sins.

Some years ago the armored cruiser South Dakota was docked at Hunter's Point and 600 tons of barnacles were scraped from her bottom. This was the heaviest growth on the bottom of a cruising vessel in the history of the port. The entire bottom was completely fouled with a coating two inches thick. We have accumulated barnacles, some more, some less, during the past. We should seek their removal.

There came to the Psalmist in the midst of his despondency one cheering thought. "But thou knowest my path, Eternal One, I cry to thee; I say, 'Thou art my help, I have thee in the land of the living.'" 4b-6a. (Moffatt).

But the past is past. We are facing a new year with new opportunities and new obligations. If we put our trust in the Eternal, if our hearts are set on him, he will satisfy us with the dawn of his love. 8.

In view of this the Psalmist said, "I will meditate on all thou hast done, I muse on what thy hands have wrought." 5. (Moffatt).

So the Psalmist prayed, "Teach me

what is the way to take. Teach me to do thy will, thou art my God." That might well be our New Year's prayer.

Dr. A. Maclaren said: "The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise."

How shall we face the way?
  How shall we brave the blast?
The hands that row are feebler today
  Than they were in the journeys past.
But he only asketh the best we can do,
And our prayer pierceth tempest and billows through.

Let him not pass us by
  As we strive the shore to win;
Let him hear our cry as he draweth nigh,
  Unasked he enters not in.
But his hand at the helm, whatever betide,
Ere we know, have we won to the other side.

* * *

January 8. (Missionary Sunday).

Topic: The Missionary Message.

Hymns: O Day of Rest and Gladness. Hail to the Lord's Anointed. Watchman Tell Us.

Lesson: Psalm 96. Text: Psalm 96:10. "Say among the heathen that the Lord reigneth."

This Psalm opens with a call to universal praise. "Sing a new song to the Eternal. . . . Let pagans hear about his glory, let every nation know his wondrous deeds." 1-6. (Moffatt).

The whole earth is exhorted to acknowledge the Eternal. "Praise the Eternal, O families of the nations.... Tremble before him, all the earth," 7-9. (Moffatt).

The Eternal reigns. "Proclaim to pagans that the Eternal reigns. . . . He comes to rule the earth, to rule the world with justice and the nations faithfully." 10-13. (Moffatt).

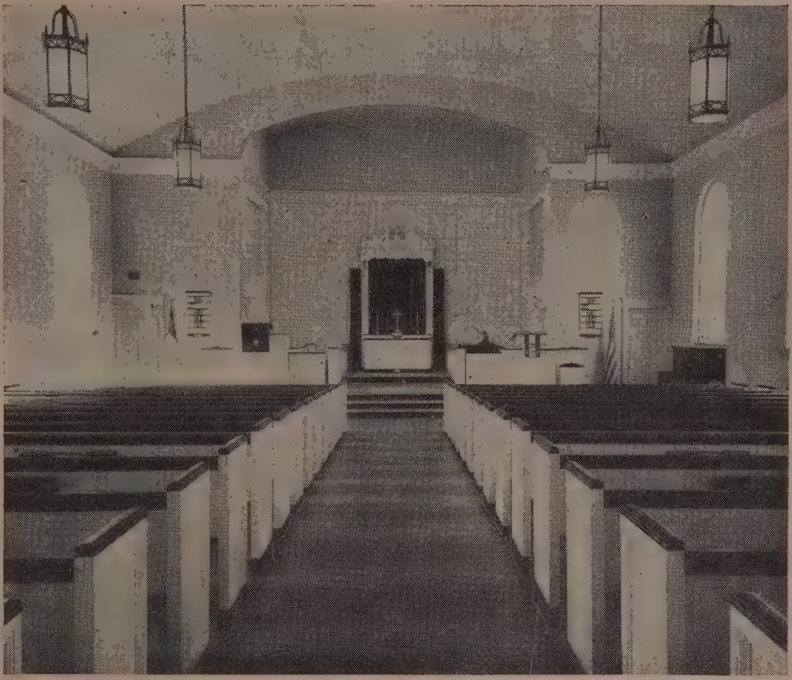
The Psalmist asserts that the Eternal reigns not only over Israel, but over all the world. This note of universalism is a developed feature of the religion of Israel. But it is found in many of the Psalms.

Maximus Tyrius, a Greek philosopher, said: "Amid all the war and contest and variety of human opinion, you will find one consenting conviction in every land, that there is one God, the King and Father of all."

The missionary should proclaim to the pagans of the world that there is a Supreme Being who reigns over the universe. That he rules with justice and deals faithfully with all the nations.

In the Foreword to his book, *Christianity*, Dr. H. Franklin Rall writes: "What is religion and what is its place in human life? More particularly what is the Christian religion, and can it maintain its claim to be supreme and final? And these questions we must ask with a constant reference, first, to the world in which Christianity finds itself today, and, second, to the central Christian concern, the belief in God whom man can know, with whom man can have fellowship, and who makes a difference in this world."

These questions can be answered in the affirmative. When Sir Bartle Frere was governor of Bombay, he said: "I assure you that, whatever may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindoos and Mohammedans



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Sixty members of the first Chinese Parliament were Christians. In an address in 1912, President Yuan said: "The different missions have achieved much success both in works of charity and in educational institutions. On the one hand, they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China." And this in spite of Communism.

* * *

January 15.

Topic: The Other Man.

Hymns: O Thou Whose Goodness Crowns. Love Thyself Last. Saviour, Blessed Saviour.

Lesson: John 21:15-25. Text: John 21:21. "Lord, what shall this man do?"

Modern commentators regard John 21 as an appendix to the gospel proper. Perhaps it was written by the same author as the gospel, perhaps not.

It contains the story of the appearance of Jesus at the Sea of Galilee. 1-14. Also the record of a talk which Jesus had with Peter. 15-23.

This talk must have been very embarrassing to Peter. Three times Jesus asked, "Have you love for me?" Peter answered, "Lord, you have knowledge of all things; you see that you are dear to me." The command followed, "Come after me." 17, 19. (Basic English).

Then Peter asked a question, turning to John, he asked, "What about this man?" Jesus said, "If it is my desire for him to be here till I come back, what is that to you? . . . Come yourself after me." 20-22. (Basic English).

We are quite apt to be concerned more about what the other man will become and do than we are about what we ought to become and do.

People are unpredictable. A man in Pueblo, Colorado. worked his way up from poverty to the millionaire's estate. He became interested in the problems of human welfare, gave a fine library to the city and built an orphanage, both of which were named after him. In order to remedy civic conditions he bought a newspaper and turned his guns on certain evils. Then a glaring sin of a personal nature was discovered in his life. He confessed its truth, and refused to purchase silence either by money or by the withdrawal of his attacks upon certain members of the city council. At the next city election his opponents were swept out of office.

The Christian's duty is plain. "Follow thou me." We can do this by obeying our highest instincts.

Professor Albert Einstein wrote: "Our life is influenced by a mysterious urge in the direction of something infinitely better than we are—a never failing summons toward an unending increase of life. To keep from failing before that searching summons is what makes man sincere, and gives him self-respect and peace of mind and power of influence unlike anything else in the world. Whatever we call that upward urge—conscience, sense of honor, a 'potent felt interior command,'—or whether we call it the voice of God, it is the prime factor in making life sincere. . . . We are not simply seeking God, but are being sought by him."

The two leading characters in *The Cavalier* are Lieutenants Ferry and Smith. When they first met, Ferry gave this advice to the younger man. "Whatever main road you take in life's journey, if only you will take its upper fork, as often as the road divides, then will that road lead you to the noblest and truest plain." That is the road that Jesus would have us follow.

* * *

January 22.

Topic: Be on the Alert.

Hymns: Light of Light. Still, Still With Thee. Abide With Me.

Lesson: Luke 12:22-40. Text: Luke 12:40. "Be ye therefore ready also."

On several occasions Jesus uttered a note of warning about preparedness. Not preparedness for war, but preparedness for his return.

On this occasion he told a little story to give point to his warning.

"Be ready, dressed as for a journey, with your lights burning. And be like men who are looking for their lord, when he comes back from the bride-feast; so that when he comes to the door, it will be open to him quickly. Happy are those servants who are watching when the lord comes. . . . So be ready, for the Son of man is coming at a time when you are not looking for him." 35-40. (Basic English).

Death is inevitable. It usually comes at a time when we are not expecting it. "Like a thief in the night."

Dr. Hugh Blair said: "How shocking must thy summons be, O death, to him that is at ease in his possessions! Who, counting on long years of pleasure here, is quite unfurnished for the world to come."

Hence the necessity of being on the alert. Epictetus, the Roman philosopher, wrote: "Let death be daily before your eyes, and you will never entertain any abject thought, nor too easily covet anything."

For us the Master's return comes at death. For that event few of us are prepared. We are too much absorbed in the rush and bustle of life to give any thought to its termination.

Edmund Vance Cooke wrote:

This life's a hollow bubble, don't you
  know?
Just a painted piece of twouble, don't
  you know?
We come to earth to cwy, we gwow
  oldeh and we sigh,
Oldeh still, and then we die! Don't
  you know?

There is assurance for the Christian in the Master's words. "Let not your heart be troubled: have faith in God and have faith in me. In my Father's house are rooms enough; if it were not so, would I have said that I am going to make ready a place for you? And if I go and make ready a place for you, I will come back again and will take you to be with me, so that you may be where I am." John 14:1-3. (Basic English).

John Bunyan wrote: "Let dissolution come when it will, it can do the Christian no harm, for it will be but a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving and faithful friends; out of shame, reproach and contempt into exceeding great and eternal glory."

An unknown author wrote:

Lord, I doubt no more Thy mercy,
  Think no more of death as doom,
But the stepping o'er the threshold
  To the bigger, brighter room.

* * *

January 29.

Topic: A Dynamic Church.

Hymns: Worship the Lord in the Beauty of Holiness. Send Down Thy Truth. Where Cross the Crowded Ways of Life.

Lesson: Haggai 2:1-9. Text: Haggai 2:4. "And be strong all ye people of the land, saith the Lord, and work; for I am with you saith the Lord of hosts."

Charles E. Wilson is president of the General Electric Company. When he was a boy of twelve, his father died. To support his mother he went to work in a small electrical supplies factory.

In a magazine article he wrote: "We American churchgoers are entering the postwar era stronger in numbers, stronger financially than we were before the war. I suppose there is every reason for human complacency. But for my part, I cannot feel that the times warrant any such satisfaction. They do not warrant any lack of action.

"As a nation we have stressed the need of vast social improvements affecting the great mass of our people. . . . But now observe if you will where the best of this progress has left us as a nation. Our people are torn by dissensions, routed by selfish minorities, defeated, it seems, by the very machinery of our good intentions.

"But we must be a dynamic church, not a static complacent body, or we cannot progress."

In October, 520 B. C., the Temple was being rebuilt. The people had been working for three or four weeks. Then they realized how great was the task ahead of them and they became discouraged. Then came this stirring message:

"Yet courage, O Zerubbabel, says the Eternal, courage Joshua, son of Jehozadak, high priest! Courage, all you natives, says the Eternal! Courage, do your work, for I am with you, says the Lord of hosts." (Moffatt).

If the church is to be effective today it must be a dynamic church. Its leaders and the rank and file of its membership must have courage. The pessimistic utterances that have been so common of late must cease.

Listen to Karl Barth: "Would that one heard everywhere in the Christian churches today there is no human problem that has not already been solved in Jesus Christ, no human pride not already humbled, and no human fall

(Turn to page 56)

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Sources of Comfort

by Millard M. Gifford*

I BELIEVE that a funeral service should consist mainly of affirmative remarks, readings and prayers. There is usually gloom enough, without adding to it. Our dispelling of darkness will always be appreciated. We must confidently assert, along with Fiona MacLeod, that "God doth not extinguish at the dark tomb what he hath litten in the dark womb." For this reason, when services are held in my church, my minister of music always plays some Resurrection hymns, such as "The Strife Is O'er," etc. Occasionally, at the outset, if I note that people need some strengthening, I have them repeat "The Apostles' Creed."

I believe that the committal should be short, but as inspiring as one can make it. The remainder of the service ought to include at least these elements: Emphasis upon Christ, who is the Resurrection and the Life, whom to know is Life Eternal; remarks concerning the body which returns to the dust and upon the spirit, which returns to God, who gave it; mention of the needs of the bereaved and the proclamation that God in his own way and time, will supply all needs, according to his riches in Christ Jesus; a statement concerning the shortness of human life and the great desirability of loving God with all of our being and our neighbors as ourselves. The inclusion of a prayer, such as this beautiful one of Cardinal Newman's:

> O Lord, support us all the day long of our troublous life, until the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done. Then in Thy mercy grant us a safe lodging, a holy rest and peace at the last, through our Lord Jesus Christ. Amen.

I love that benediction of G. Studdert Kennedy's, in which he employs the regular Aaronic blessing, plus these words:

> In your going out and in your coming in, in your lying down and in your rising up, in your labor and your leisure, your laughter and your tears, until you come to stand before Him in that day, to which there is no sunset and no dawn.

Cremation often presents a problem. For this service I like to use passages, such as I Corinthians 13 and II Corinthians 4:6-5:1, etc., which emphasize the "unseen things which are eternal," as opposed to the "seen things which are temporal." For committal, I have found nothing better than Fiona Macleod's "The Mystic's Prayer." (I discovered this is Jesse Halsey's *The Living Hope*,‡ a splendid collection of worthwhile materials.)

Lay me in sleep in sheltering flame,
O Master of the Hidden Fire!
Wash pure my heart and cleanse for me
My soul's desire.

In flame of sunrise bathe my mind,
O Master of the Hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.

Note what a magnificent committal this article by Abbie Graham (Woman's Press) would make, with slight adaptations. It is found in her book entitled *On Being Immortal.*

> Beloved Earth, we turn to thee this dust briefly lent for our delight, hallowed by our love. Within this little space has the far world been housed. Eternity has been its guest. Holy rituals have here been kept in celebration of the goodness of days. To keep this last high feast in praise of life, we are come. Here at the moment of its going the light of its mystery falls blindingly upon us. All human experience stands out with poignant clearness. We know ourselves to be part of a great miracle. Somehow this bit of dust was awakened to incomparable beauty. Some power filled it, stirred it into tenderness and love, lifted life to new levels of good. But now its glory is spent. Whither did its wonder pass in that swift hour?

I shall confine myself in this article to services held for church members, whose lives have been reasonably or exceptionally good and productive and to those prepared for acquaintances and friends, whose lives have been useful, though not specifically Christian, although their actions have been Christlike and their behavior exemplary. I will not include total strangers because in order for this type of approach to be effective, one must know a good deal about the person under consideration.

Church Members

One of my friends, a deacon, died. His happiness was contagious. For him I used these words from Proverbs 15: 13, 15 (Moffatt).

> A glad heart maketh a cheerful face, but a sad heart breaks the spirit.—For the hapless, every day is hard, but a cheerful heart is an endless feast.

An old man, full of years and faith passed on, well known and beloved. For him, I used II Timothy 4:6, 7, 8.

> For I am now ready to be offered and the time of my departure is come. This was entitled "The Faith of the Christian."

> I have fought a good fight, I have finished my course, I have kept the faith. This was interpreted as "The Fight of the Christian."

> Henceforth there is laid up for me a crown of righteousness, etc. This was interpreted as "The Reward of the Christian."

A beautiful mother, a secretary who had done magnificent work for me, died of an embolism, following the birth of her second child. For her, no words but these from John 12: 25-27, seemed proper.

> He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honor. Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

These lines of Ellen Terry proved helpful for a woman member, loved by many, but not especially noted for her piety:

No funeral gloom, my dears, when I am gone.
Think of me as withdrawn into the dimness
Yours still; you mine;
Remember all the best
Of our past moments and forget the rest,
And so, to where I wait, come gently on.

---

*Minister, First Reformed Church, Passaic, New Jersey.

‡Abingdon-Cokesbury Press.

For a minister's widow, rooted and grounded in the faith, who had lived many years, with great usefulness, this quatrain came in useful:

There's only one thing should concern us,
To find just the task that is ours,
And then, having found it, to do it,
With all our God-given powers.

One of my elders, a delightfully sincere and helpful friend, died of cancer, after believing that he was cured. His life had been so exemplary in deportment, that I used this text from Revelation 14:12.

Herein is the steadfastness of the saints, that they obey the commandments of God and keep the faith of Jesus.

This lovely tribute to Walter Scott Ahearn, proved pertinent for one of my men, who died of heart trouble, in the midst of a highly successful career.

He came with shining swiftness through the midst
Of bitter years, and where before had been
Uncertainty, he pointed out a way,
And we moved upward.

And suddenly, as swiftly as he came,
His brave heart flickered, flickered,
God smiled and waved a welcome hand
And he was gone.

And here are we. *Remember—*
He pointed out a way!

Recently, for a doctor of great integrity, who had endeared himself to hundreds by his generosity and humanitarianism, these inspired words of St. John's 15:16, were adapted in the following manner:

God's Choice—"Ye have not chosen me, but I have chosen you."

God's Calling—"And ordained you." (as a doctor).

God's Purpose—"That ye should go and bring forth fruit." (character).

God's Reward—"And that your fruit should remain."

Poetry and Prose Which Has Proved Helpful at the Services of Church Members, Acquaintances and Friends

I am convinced that no man can be good unless God is working in him to an appreciable degree. I believe also that one whose excellence is beyond question acts as he does, because the ever-present Christ is within, guiding his thoughts and actions. In appraising some of these magnificent men, whose lives have been spent in the service of humanity, though, perhaps only partially under the aegis of the church, one feels the wisdom of the saying:

For the love of God is broader than man's mind,
And the heart of the Eternal is most wonderfully kind.

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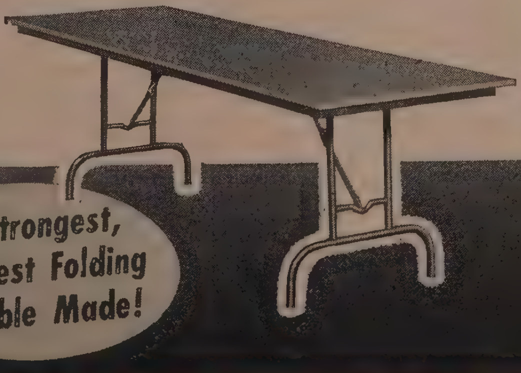

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proved helpful in dealing with people of this type, as well as for those who are the "pillars" of the church.

One of the most magnificent epitaphs I have ever read, which can easily be adapted for our purposes, is this one, composed by William Sharp, for himself.

Farewell to the known and exhausted.
Welcome the unknown and illimitable.

This epitaph was composed by William Sharp, for Fiona MacLeod (his other self).

Love is more than we can conceive
and Death is the keeper of unknown
redemptions.

This poem on "Death," by Emily Dickinson, is thoroughly Christian in feeling.

Death is a dialogue between
The spirit and the dust.
"Dissolve," says Death; the Spirit, "Sir,
I have another trust."

Death doubts it, argues from the
ground.
The Spirit turns away,
Just laying off, for evidence,
An overcoat of clay.

A friend recently gave me a copy of *Some Fruits of Solitude*, by William Penn. Consider how appropriate this passage "Of Friendship" is:

Death cannot kill what never dies. Nor can spirits ever be divided that love and live in the same divine principle, the root and record of their friendship. If absence be not death, neither is theirs. Death is but crossing the world, as friends do the seas; they must live in one another still. For they must needs be present that love and live in that which is omnipresent. In this divine glass they see face to face; and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are in the best sense ever present, because immortal.

Few authors have written more appropriately for great personalities, than George Eliot, as this phraseology from "The Choir Invisible," demonstrates:

Immortal dead who live again
In minds made better by their presence;
live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the
night like stars,
And with their mild persistence urge
men's search
To vaster issues . . .
May I reach that purest heaven, be to
other souls
The cup of strength in some great
agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the presence of a good diffused,
And in diffusion even more intense.
So shall I join the choir invisible
Whose music is the gladness of the
world.

Christina Rossetti's poem, "Uphill," should be used more often, for those who crave assurance, rest, recognition, comfort and the comradeship of kindred souls.

Does the road wind uphill all the way?
Yes, to the very end.
Will the day's journey take the whole
long day?
From morn to night, my friend.

But is there for the night a resting
place,
A roof for when the slow dark hours
begin.
May not the darkness hide it from my
face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in
sight?
They will not keep you waiting at that
door.

Shall I find comfort, travel-sore and
weak?
Of labor you shall find the sum.
Will there be beds for me and all who
seek?
Yea, beds for all who come.

Nothing has touched me more deeply recently than the writing of Fiona MacLeod. It is so mystical, so deeply spiritual and moving, as this brief selection shows, that if a reader of this article remembers nothing more than his name (William Sharp) I shall be amply repaid.

This contribution is from *The Fisher of Men*. It reminds me of that lovely song, "There Is No Death!"

Sheen, the mother of Alasdair Ruadh, has just died. A knock is heard at the door.

"Open and let me in."

"Go, but go in peace, whoever you are. There is death here. And your name? Who will you be? And forgive the asking."

"I am called Mac-An't Soir, and Iosa is the name I bear—Jesus, the Son of the Carpenter."

"It is a good name. And is it good you are seeking this night?"

"I am a Fisher."

"Please tell the minister, Lachlen MacLachlan, that old Sheen, the wife of Alasdair Ruadh, is dead."

"I know that, Alasdair Og!"

"And how will you be knowing that, and my name too, you that are called Macintyre?"

"I met the white soul of Sheen as it went down by the Glen of the Willows a brief while ago. She was singing a glad song she was. She had green youth in her eyes. And a man was holding her by the hand. It was Alasdair Ruadh."

On the night of the earthing, he saw the Fisher close by. "Lord God," he said, with the hush on his voice, and deep awe in his wondering eyes: "Lord God!"

And the Man looked at him.

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"Night and day, Alasdair MacAlasdair," he said, "night and day I fish in the waters of the world. And these waters are the waters of grief, and the waters of sorrow, and the waters of despair. And it is the souls of the living I fish for. And lo, I say this thing unto you, for you shall not see me again: Go in peace, Go in peace, good soul of a poor man, for thou hast seen the Fisher of Men."

Kahlil Gibran's *The Prophet* continues to grow in popularity. And deservedly so. I am always grateful that God gave him to us. I predict that his books will continue to win favor for years to come. A passage like the following, is truly great literature and profoundly Christian.

Then Almitra spoke, saying, "We would ask now of Death. And he said, "If you would indeed behold the spirit of death, open your heart wide to the body of life. For life and death are one, even as the river and the sea are one. And like seeds dreaming beneath the snow your heart dreams of spring. Trust the dreams, for in them is hidden the gate to eternity. Your fear of death is but the trembling of the shepherd when he stands before the king whose hand is to be laid upon him in honor. Is not the shepherd joyful beneath his trembling, that he shall wear the mark of the king? Yet is he not more mindful of his trembling? For what is it to die but to stand naked in the wind and to melt into the sun? And what is it to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unemcumbered? Only when you drink from the river of silence shall you indeed sing. And when you have reached the mountain top, then you shall begin to climb. And when the earth shall claim your limbs, then you shall truly dance.

Nothing in my judgment can take the place of the great affirmations of Scripture, which are traditionally used. John 14, for example has comforted more people than one can count. So have Revelation 21, I Corinthians 15, etc. Nothing should be used for the sake of novelty, or because one wants to be "different." Death is no time for frivolity. And yet, sometimes our very familiarity with Scripture dulls our sensibilities. Occasionally, some sparkling passage, breathless with beauty, "stabs our spirits broad awake." By elevating our thoughts and touching our hearts, it makes our spirits responsive to the timeless truths in God's word. Passages emanating from sources other than the Bible, should never be used for any other purpose than to pave the way for the spirit's reception of him, who said truly, "I am the resurrection and the life."

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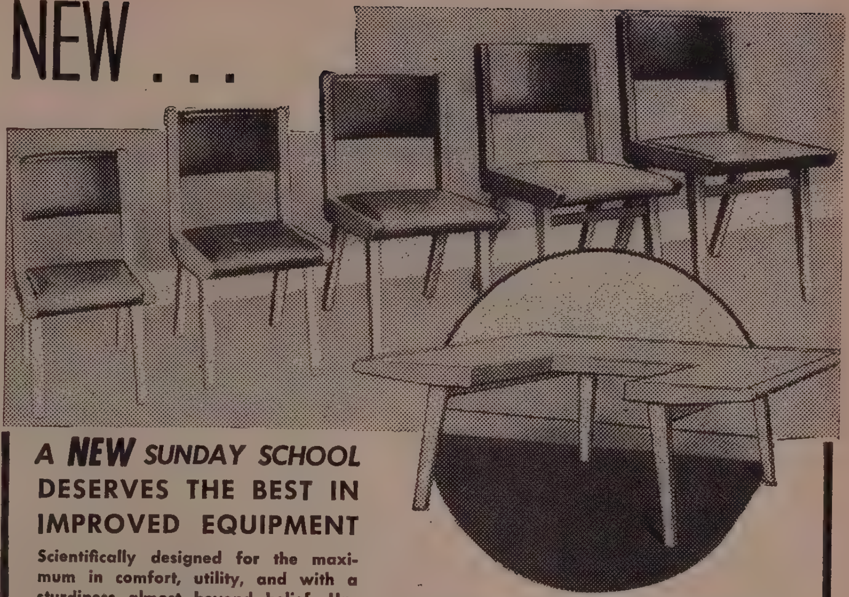

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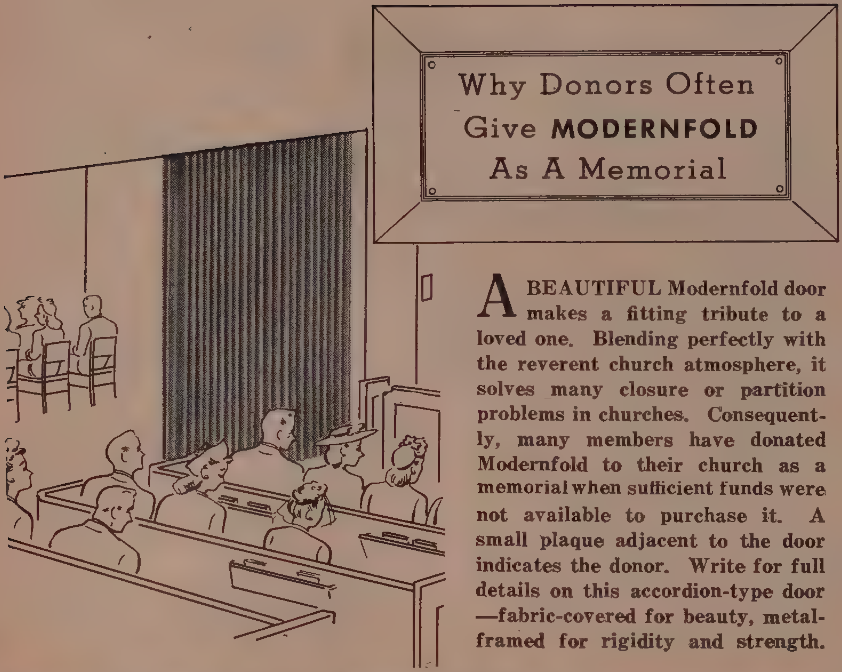
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A Technique for Funerals

By J. A. Davidson*

One of the minor but very irritating difficulties which the minister frequently faces in conducting services for the burial of the dead is in the actual use of his service book or funeral manual. Most of these books contain such a wealth of material, with so many alternatives offered, that by the time the minister comes to use his, it is so cluttered with paper-clips or bits of paper marking pages, and pencillings in margins indicating psalms, lessons, and prayers to be used, that he sometimes finds its actual use very awkward. A funeral service is no occasion for fumbling with a book of orders. I have found the use of my denominational service book (The Book of Common Order of the United Church of Canada) awkward in this way, and the American order books and funeral manuals which I have examined can create a similar difficulty.

To help overcome this danger of awkwardness in conducting services for the burial of the dead I have devised the simple technique described below. I can claim no originality for this method, and I understand that similar arrangements are available commercially. However, I do think that it is best to develop one's one funeral "manual" along these lines, using one's denominational service book as the standard and guide. I feel that a method like this makes service books and the special funeral manuals more readily usable, and enables the minister to use a wide variety of materials without the danger of fumbling and hesitancy while conducting services.

All materials are typed on pages approximately 3½ x 6 inches, and black leatherette six-ring binders to hold these pages are readily obtainable for less than a dollar. This is a standard size of loose-leaf, and is carried in stock by most stationers.

Ordinarily, only one item is typed on a page, although two or three short sentences of Scripture can be fitted in. The types of material which I have thus prepared are: Sentences of Scripture, Prayers of Invocation and Approach, Funeral Prayers, Psalms, Lessons, Benedictions, Special Prayers, Committal Forms, and Poetry. The Message of Comfort can be outlined on a page or two. Outline orders of service, to serve as guides, are carried in the back of the binder. All items of one class are filed together in the binder. Prior to a funeral service the materials to be used are selected, arranged in the appropriate order, and placed in the front of the binder. This does away with paper clips or other page markers, marginal pencillings, and loose bits of paper. Everything is arranged in order, and there is no extra material to confuse and bother the minister.

A personal funeral manual such as this is not made all at once, but grows throughout a man's ministry. It offers not only a convenient way of collecting and filing material for funeral use, but it offers also a most convenient way of using such material. In time the small binder will be unable to contain all the material collected, and a simple filing system can be set up in small box or drawer, using ordinary correspondence envelopes as file holders.

Funeral Prayers

THESE two original prayers have recently come to the editor of *Church Management*. The first is the prayer by Dr. Henry Sloane Coffin, used in the funeral service of the late Philip Smead Bird, minister of the Presbyterian Church of the Covenant, Cleveland, Ohio. The second is a prayer given by Lewis Weber Gishler, minister of the First Presbyterian Church, Muncie, Indiana, at a memorial service of a woman of his church who was killed when a fishing boat exploded near the coast of Florida. Three children and her husband mourned her death.

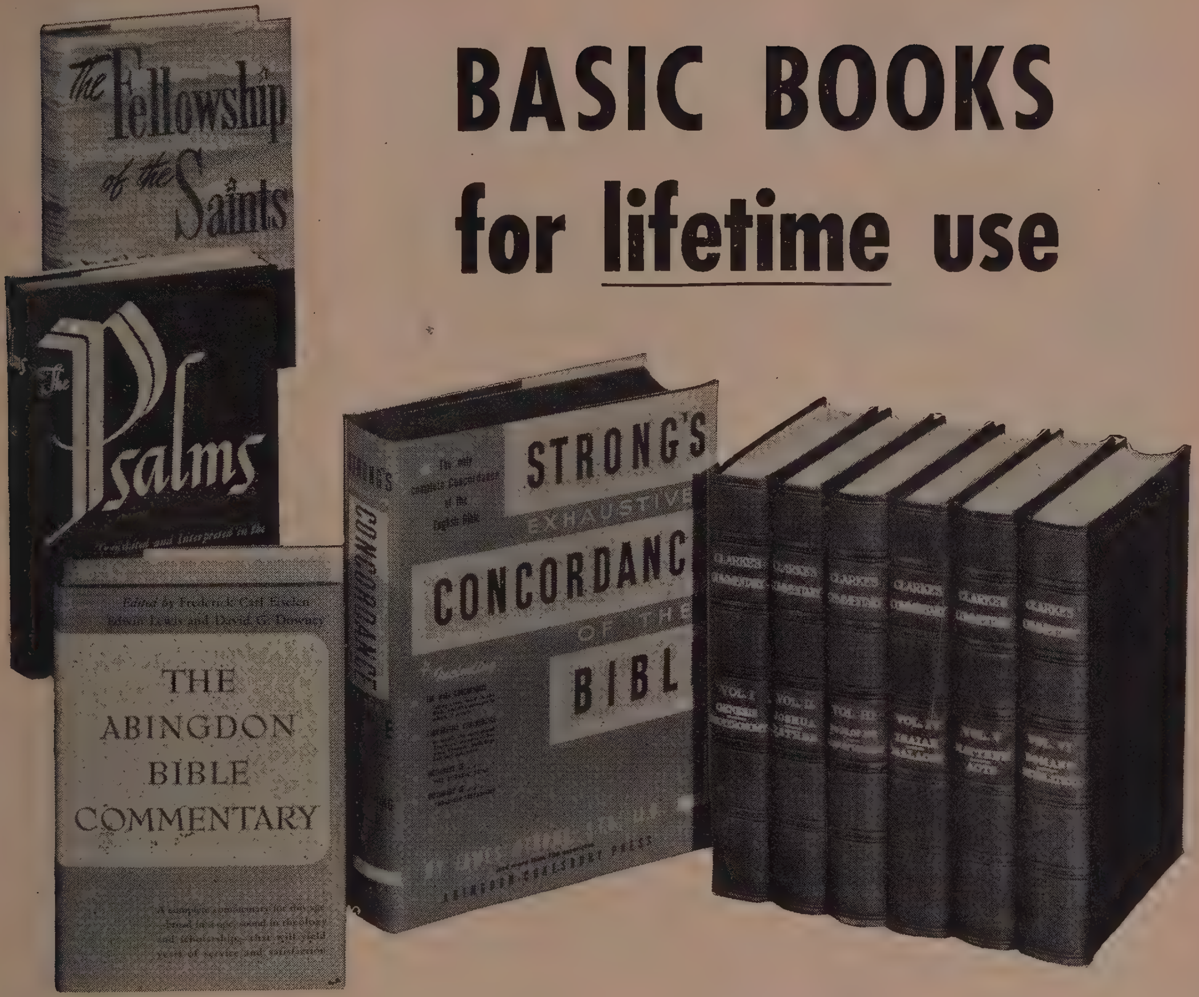
I

O Lord God, Light of the faithful, the Strength and Stay of those who labor, the Reward and Repose of the blessed dead, we remember before Thee all Thy servants who through the centuries have ministered in Thy Church and now serve Thee in the fellowship of the saints in light. From Thee they received their only calling and the gift of Thy Spirit for its fulfilment. Thou hast been their wisdom in perplexity, the Wellspring of their zeal and patience, their heartening Companion in their labors. To Thee they have rendered account of those entrusted to them, and now share the joy of their Lord. Thanks be unto Thee, O Father of lights, for the goodly succession of prophets and pastors by whom Thou hast fed and led Thy people generation after generation.

More especially we offer our thanksgiving for this Thy servant now at rest. We praise Thee for the heritage of Christian conviction to which he was born, for the devout and inspiring men and women who touched his boyhood and youth, kindling a passion for Christ, whose memories he cherished in unfailing gratitude; for the many and large gifts with which Thou didst endow him,

---

*Minister (Lay Supply), Wadena United Church, Wadena, Saskatchewan, Canada.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and his dedication of them all to his ministry—for the grace and charm of his presence, for his humor and contagious enthusiasm, for his outgoing nature, his keen interest in people and his zest in helping them, for his sensitive understanding, his tender sympathy, his readiness to spend and be spent in ministering to human sorrow, pain and bewilderment, for his civic conscience and his boldness and tact in combating social injustice, and for the devotion regardless of cost to his own strength with which he poured out himself for the congregations over which Thou didst set him as a shepherd and bishop of souls. We thank Thee for the vision, skill and unfailing toil of his leadership in Thy Church, his delight in the worship of Thy sanctuary and the pains he gave to his preparation to guiding Thy people into Thy presence, for his breadth of thought and love restive under the outworn divisions of the Body of Christ, for his prayer and endeavor to do away with barriers which sunder Christians one from another, and for his eagerness to hasten the day when followers of Christ should be both in spirit and outwardly one.

We bless Thee for the many desires of his heart fulfilled to him, for the affection in which he has been held, for the hearty response his ministry has evoked through the years, for his happy comradeship with ministers and leaders of many communions, for his constant joy in his home with its unfailing understanding and refreshment. We thank Thee for the honors which have come to him, for the institutions which have sought his counsel and prized his judgment, for the confidences that have been reposed in him and his genuineness which kept men's trust unshaken, for the hundreds whom he has drawn to his Master, encouraged and built up in their life with Him, and who have drawn from his gallant soul assurance and bravery for their battles, for the companies of Thy people in this and other cities who too deeply mourn his going and feel bereft of a fountain of spiritual energy.

Father of mercies and God of all comfort, we place upon Thy sustaining compassion those closest to him, especially her who has been the companion of his mind and heart and work, and this bereaved congregation to whom his whole thought and untiring labor have been unsparingly given. Amid tears enable them to rejoice that Thou who givest never takest farther than to Thy presence, and Thou hast promised: "I will not leave thee, neither will I in any wise forsake thee."

Merciful God, who employest the frail and faltering labors of sinful men to build up Thy Church and enlarge the kingdom of truth and righteousness, pardonest man's poor best, cleansest his endeavors of error and sin and bringest to fruition his saintliest intents and aspirations. Conserve in our memories the recollection of companions in whom we have seen glimpses of their Lord, and let the hallowing influence of their spirits abide in our souls. As Thou withdrawest from us their dear presences, carry our thought and hope to Thee, their and our home forever, and enable us to use the years still allotted us courageously and faithfully that we may dwell in the communion of Thy saints and be meet to serve Thee with them, when for us also the day shall break and earth's shadows flee away, through Jesus Christ, the Light of our pilgrimage and the unsetting Sun of Thy heavenly city. Amen.

II

We give Thee thanks, our Father in Heaven, for this high privilege of communion with Thee in prayer, and for the assurance that we, Thy children, can come unto Thee as unto one who understands all about us and whose love never changes. We return to Thee with tired feet, sick of heart, with eyes red from weeping. We come to Thee in this hour so heavy with sorrow, knowing that with Thee we shall find peace and rest for our weary jaded souls.

Wilt Thou receive us, Thy children, and grant us a blessing. Enlist the divine interpreter, even Jesus of Nazareth, our Redeemer, that He may translate unto Thee the deepest yearnings and the sorest needs of our hearts.

We give Thee thanks for the radiant life of her for whom this hour brings us together. As we think of her, we see her as one who never took life for granted, always drying the tears in others by a kind spoken word. We thank Thee for the smile she always returned, and for the load she never failed to make lighter because of the clasp of her outstretched hand. We pray that we might be like her; a friend in whom people may confide, and know that confidence will not be broken. Make us that friend so understanding, that draws people to us, and has them call us friend. Give us her keen spiritual insight which will enable us to develop a sensitiveness to man's need, and the strength thou didst give her to translate her convictions into deeds.

We thank Thee for her example of motherhood; the love that knew no bounds; for the children Thou didst entrust to her, and in return her dedication of them to Thee. Give unto him, who shared with her the hopes, anticipations and the dreams of the future for those little ones entrusted to them, the strength and vision to bring them to fruition and fulfilment. Protect his home from doubts and undergird him with Thy love. May he not fear the future. Enable him to hold fast to his noblest visions and moods, always resolutely laying hold of Thy gifts. Keep him steady and true to the light that will never go out. May he ever be conscious of Thy presence. Quicken him and use him. Above all may he ever remember, that Thou art the source of all health and happiness, always available and anxious to help. May he ever remember the bright hours that found him walking over the silent hills with love at his side.

Hear us in this prayer, and grant that together we may seek to be worthy of that for which we pray. Praying as if all depended upon Thee, let us live as if it all depended upon us, that together Thou who art our God and we who are Thy children may live by Thy spirit. Amen.

CLERGY ISSUES RULES FOR FUNERALS

The office of Bishop Keeler of Minnesota has released rules for funerals, arrived at through conferences with the clergy of Minneapolis and St. Paul. Clergy are to be notified at once in case of death and no arrangements are to be made until they have been consulted. Funerals of parishioners should normally be in church. The casket is to be closed at all times during and after the service, not only in church but also in funeral chapels or homes.

A pall to cover the casket is urged as "a laudable practice of Christian democracy." There are to be no flowers except in vases on the altar, with persons encouraged to give instead to special church funds or a charity. Fees to the clergy are not to be a part of the undertaker's bill, and fees are not required from contributing members of a parish. Clergy consent is required for the use of any music. Sunday funerals are discouraged. The use of any service in the church other than the Prayer Book service is prohibited.—From "The Witness" (Protestant Episcopal).

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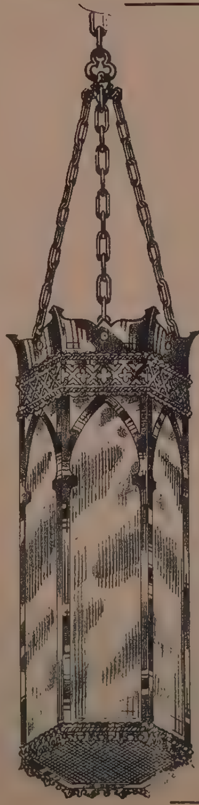

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A Sermon Calendar for the Year

(From page 46)

not already raised in him, no human contradiction he has not already resolved, no human certainty he has not shaken, no human hope he has not transcended and fulfilled. Yes, would that these things were really happening. Would that one could say of the Christian churches that in the midst of living reality they are the humble and confident bearers of this message, the places where true reality speaks for itself today, and indeed chooses today of all days to speak like this."

Here is a timely prayer:

Let Thy blessing rest upon this church, we pray,
Upon a people in their vital need:
Be Thou our helper, be our guide and stay,
And be our wine, the bread on which we feed.
Lord God, for every church in every land,
We crave a blessing from Thy mighty hand.

* * *

February 5.

Topic: The Problem of Pain.

Hymns: God Himself Is Present. Art Thou Weary? O Love Divine That Stooped to Share.

Lesson: Revelation 21:1-8. Text: Jeremiah 15:18. "Why is my pain perpetual?"

In his extremity Jeremiah talks to God. He asks that he be not ignored. He had been loyal to God. He was wholly dedicated to him. He asks, "Why is my pain perpetual, my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a deceptive fountain, and as waters that fail?"

Pain is innate. It enters into the experience of everyone.

Arthur Henry Hallam, the subject of Tennyson's poem, "In Memoriam," wrote: "Pain is the deepest thing we have in our nature, and union through pain and suffering has always seemed more real and holy than any other."

At the outset of Beethoven's career two companions joined him and clung to him through life. They were poverty and disease. In the year 1800, he lost his patron, the Elector of Cologne, and with him a small salary which kept him from want. Sadder still, about the same time he began to grow deaf. Early in 1801, walking one day in the woods with his friend and pupil, Ferdinand Ries, he disclosed the sad secret to him that the whole joyous word of sound was being gradually closed to him.

Pain is salutary. Lord Lyttleton wrote:

Alas! by some degree of woe we every bliss must gain;
The heart can ne'er a transport know that never feels a pain.

Kagawa, the Japanese Christian patriot, said, "Pain is God's most precious gift."

Gregory, one of the early church fathers, said: "Unless a grain of mustard seed be bruised the extent of its virtue is never acknowledged. For without bruising it is insipid, but if it is bruised it becomes hot, and it gives out all those pungent properties that were concealed in it. Thus every good man, so long as he is not smitten, is regarded as insipid and of little account. But if ever the grinding of persecution crush him, instantly he gives forth all the warmth of his savour."

Pain can be sublimated. The story of Mollie Fancher had wide publicity some years ago. But it is worth repeating.

In 1867 she was the victim of a street car accident which deprived her of the use of all her limbs except her right arm. For nine years, in a trance-like condition, she dictated 6,900 letters. She was known to thousands of people all over the world through the correspondence she carried on during the half century of her invalidism.

A poet makes this suggestion:

Though dark and heavy sorrow
Doth cast on thee its spell,
And gloomy seems the morrow,
Remember all is well.
Though grief doth hover o'er thee,
And dark clouds haunt thy sun,
Keep this sweet prayer before thee,
"Father, Thy will be done."

* * *

February 12. (Race Relations Sunday).

Topic: Without Offence.

Hymns: We Praise Thee O God. When Wilt Thou Save the People? At Length There Dawns.

Lesson: I Corinthians 10:23-33. Text: I Corinthians 10:32. "Give none offence, neither to the Jew, nor to the Gentiles."

It appears there was a race problem in Paul's day. It was occasioned by the different religious customs of the different nationalities. The Jews had their customs, the pagans had theirs and the Christians theirs.

Paul was certainly a liberal. He laid down a general principle and then made a suggestion: "We are free to do all things, but not all things are for the common good. Let a man give attention not only to what is good for himself but equally to his neighbour's good." 23, 24. (Basic English).

Paul concludes his discussion of the topic with this sane advice: "Give no cause of trouble to Jews, or to Greeks, or to the church of God. Even as I give way to all men in all things, not looking for profit for myself, but for the good of others, that they may get salvation." 32, 33. (Basic English).

We are living in a cosmopolitan country. Representatives of all the nations of the world are here.

We are living in a country where there are many religious beliefs.

Hence the need of tolerance. Lack of tolerance creates friction and resentment.

Frederick Douglass, runaway slave, walked into a Methodist church in New Bedford, Massachusetts, one day in 1838. Like other Negroes he had to sit in the gallery and wait for the Lord's Supper until the white members had communed. Douglass walked out. Later he wrote, "I went down to a little church on Elm Street and there I stayed, for there my people were free."

Are we making progress towards tolerance? I think we are slowly but surely. In 1944, to the accompaniment of enemy fire, an open-air Jewish religious service was held near Aschen, Germany. It was conducted by a Jewish rabbi, and a Catholic chaplain and a Protestant chaplain participated.

In 1944 a small group of Cleveland Japanese-Americans of Buddhist faith held their first service of worship in Channing Hall of the First Unitarian Church. They have been offered the use of the hall on alternate Sundays.

Phillips Brooks once said: "We anticipate a time when the love of truth shall have come up to our love of liberty, and men shall be cordially tolerant and earnest believers both at once."

These lines were written by James G. Johnson, a veteran:

When I was small
I knew no color, or creed at all.
Since then, of course, I grew;
Now I know Negro, Gentile and Jew.
Please, dear Lord, let me always be
Small, that I may never see
Color, or creed at all.

* * *

February 19. (Brotherhood Sunday).

Topic: A Simple Test.

Hymns: Father Again in Jesus' Name. O God of Truth. Come Kingdom of Our God.

Lesson: John 13:31-38. Text: John 13:35. "By this shall all men know that ye are my disciples, if ye have love one to another."

In this chapter John describes the washing of the disciples' feet, the exposure of Judas and the warning to Peter.

John also records a new commandment that Jesus gave to the twelve. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

John further records a test which Jesus said they would have to meet. "By this shall all men know that ye are my disciples, if ye have love one to another."

The Christian is under obligation to love, not only his fellow Christians, but to love all men. A writer says: "Whoever in prayer can say 'Our Father,' acknowledges and should feel the brotherhood of the whole race of mankind."

Brotherhood can be expressed in many ways. a. By being understanding.

A friend is one who understands what is in the heart of you—
Who stands for all your little faults
Because they are a part of you.

b. By dealing honestly with others. Thomas H. Lawson once said: "Our insurance companies have given us policies of many kinds—deferred payment policies, endowment policies, mutual life policies, and so on, but I am afraid they have overlooked the best policy of all: 'Honesty is the best policy.'"

c. By emphasizing the good points in others. A mother tells of a son who brought home a bride they didn't like. She wasn't their kind. They knew there was nothing they could do about it. So they decided to make a list of her good points. They found there were many of them, and that they far outweighed the bad ones. They then decided to do that from then on with anyone they didn't like. She made this comment: "You'd be surprised how

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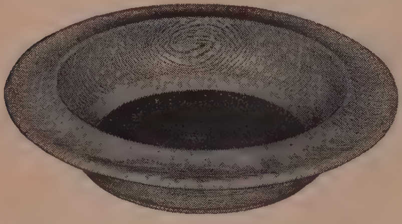

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much good you can find in a person if you're determined to look for it."

d. By helping those who are in need. "A New Yorker related this incident. "My first glimpse of the good side to the tramp was one cold, snowy night in February, when I stood watching an old man on the Bowery, as he accosted the passers-by for 'a few pennies for a night's lodging.' The first one to stop and listen to his appeal was as rough-looking a specimen of humanity as it has ever been my misfortune to see. He was dirty and ragged, looking more like a recipient of charity than a dispenser of it.

"I could not hear what the old man said, but I saw the younger man hand him something, and heard him say: 'Take dis, pop, it will get yer a hunk and a bunk. It's all w'at I got, er I'd give yer more. I was goin' to git me own lodgin' wid it, but I couldn't sleep easy if I t'ought of leavin' an old man outdoors a night like dis. Good night, pop.'"

Can you meet the test that the Master said would be applied to his disciples?

* * *

LENT

February 26.

Topic: Things That Hinder.

Hymns: O Worship the King. Lead Kindly Light. Walk in the Light.

Lesson: Matthew 13:1-8. Text: Matthew 13:22. "And the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful."

The parables recorded in Matthew 13 are both interesting and instructive. Jesus was at the seaside. Great crowds had gathered. He spoke to the people in parables.

One of these was the Parable of the Sower. It explains why the "good news" has a different effect on different people. "As for him who is sown among thorns," said Jesus, "that is the man who listens to the word, but the worry of the world and the delight of being rich choke the word; so it proves unfruitful." (Moffatt).

The worry of the world is a potent factor in modern life.

Dr. Herrick Johnson said: "Buying, possessing, accumulating this is not wordliness. But doing this in the love of it, with no love to God paramount —doing it so that thoughts of God and eternity are an intrusion—doing it so that one's spirit is secularized in doing it—this is worldliness."

Many cannot bear the strain of worry. Jean Antoine Gros, a French painter, said bitterly, as he closed his studio, "I know no misfortune greater than to survive one's self." Shortly afterwards he committed suicide.

Thomas Hood, in his poem "The Bridge of Sighs," put it this way:

One more Unfortunate,
  Weary of breath,
Rashly importunate,
  Gone to her death!

Take her up tenderly,
  Lift her with care;
Fashion'd so slenderly,
  Young, and so fair!

The pursuit of riches is another potent factor in modern life.

There is a story told of a young Englishman who once picked up a sovereign lying in the road. Ever afterward, in walking along he kept his eye fixed steadily on the ground in hopes to find another. And in the course of a long life he did pick up a number of coins. But he did not see the beauty of the heavens above him and of nature which surrounded him. When he died—a rich old man—he only knew this fair earth as a dirty road on which to pick up money as you walk along.

As we enter upon the Lenten season it will be profitable for us to pause for a checkup. What are the main motives in our lives? Are they hindering or helping our Christian life? Are our lives fruitful or unfruitful?

"There is such a thing as a worldly, and such a thing as an unworldly spirit. And according as we partake of the one or the other, the savor of our lives is ordinary, commonplace, poor, and base, or elevating, invigorating, useful, noble, holy." So said Dean Stanley.

* * *

March 5.

Topic: How to Deal With Criticism.

Hymns: When Morning Gilds the Sky. Master, No Offering. Lord, Speak to Me.

Lesson: I Peter 2:1-17. Text: I Peter 2:15. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

This letter was written to Christians who had left their native land and were living as strangers in other lands. The writer calls them "the elect who are sojourners of the Dispersion."

In verses 11-25 of the second chapter he urges them to live as citizens of a higher heavenly community. He gives these practical rules: "Honor all men. Love the brotherhood. Fear God. Honor the king." 17.

These Christians were exposed to criticism. The writer suggests how they could best meet it. Text.

Criticism is one of the things we all have to meet. George Washington said: "Why should we expect to be exempt from censure, the unfailing lot of an elevated station?"

Writing of the critic, Shakespeare said:

It is his nature's plague to spy into
  abuses,
And oft his jealousy shapes faults
  that are not.

Criticism is annoying. Lawrence Sterne said: "Of all the cants in this canting world, deliver me from the cant of criticism."

Edmund Burke said: "Is it in destroying and pulling down that skill is displayed? The shallowest understanding, the rudest hand is more than equal to that task."

Nevertheless criticism can serve a useful purpose. "If anyone speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee."

A consistent Christian life is the best silencer to criticism. Plato, being told that he had many enemies who spoke ill of him said: "It is no matter, I shall live so that none will believe them."

To quote Washington again, he said: "To persevere in one's duty and to be silent is the best answer to calumny."

Finally, a word to the critic. Adelaide A. Proctor gave this advice:

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field;
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

* * *

March 12.

Topic: A Subtle Danger.

Hymns: Ye Servants of God. In Heavenly Love Abiding. Dear Lord and Father of Mankind.

Lesson: Hebrews 3:1-14. Text: Hebrews 3:12. "Take heed therefore brethren, lest there be in any of you an evil heart of unbelief."

This chapter of the Letter to the Hebrews contains an argument to prove the superiority of Christ to Moses, 1-6, and a practical appeal, which is continued in the next chapter, 3:7-4:13.

The text warns against a subtle danger, that of unbelief.

Dr. Maclaren said: "Unbelief is criminal because it is a moral act of the whole nature. Belief or unbelief is a test of a man's whole spiritual condition, because it is the whole being, affections, will, conscience, as well as the understanding, which are concerned in it."

The text suggests that unbelief springs from an evil heart. Moffatt uses stronger language, "a wicked unbelievable heart."

Sir Angus Watson began an article with this arresting sentence: "King David was a libertine and murderer, and yet it is said that at one period of his history, 'The Lord was with him.' . . . No one in the Old Testament records lived nearer to the heart of God than did this shepherd king, and yet he became a murderer and a libertine."

No wonder that when Nathan the prophet rebuked him he was filled with remorse. He cried: "O God, as thou art kind have mercy on me, in thy vast pity wipe out my offences, wash me from every stain of guilt, and purge me from my sin. Make me a clean heart, O God, and put a new steadfast spirit in me." Psalm 51:1, 2, 10. (Moffatt).

Unbelief results in apostasy. It leads one to depart from the living God. Or, as Moffatt translates, "Moving you to apostatize from the living God."

Not only Christians but Jews are in danger of apostasy. At a conference of Jewish rabbis this statement was made: "It is to be deplored that American freedom is accomplishing what ages of persecution in Spain, Rome and other countries failed to do, and even what the Russian government is trying to do by violence—the estrangement of the Jew from his religion."

We cannot afford to lose our faith in God. Henry Ward Beecher said: "O, ye infidel philosophers, teach me how to find joy in sorrow, strength in

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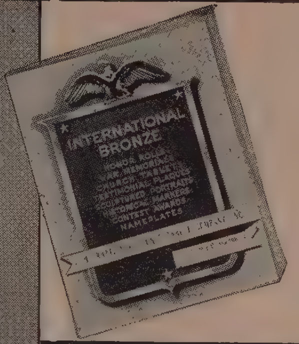

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weakness, and light in darkest days; how to bear buffeting and scorn; how to welcome death, and to pass through it into the sphere of life, and this not for me only, but for the whole world that groans and travails in pain; and till you can do this, speak not to me of a better revelation than the Bible."

Give me the faith that asks not
"Why?"
I shall know God's plan by and by.

Give me the faith to bow my head
Trustfully waiting to be led.

* * *

March 19. (Stewardship Sunday).

Topic: A Generous Giver.

Hymns: Come Thou Almighty King. O Lord of Heaven. All Things Are Thine.

Lesson: Acts 4:23-37. Text: Acts 4:36, 37. "And Joses, . . . having land sold it, and brought the money and laid it at the apostles' feet."

A paragraph in Acts 4 gives a glimpse into the life of the early followers of Jesus. They developed a social consciousness. Poverty was to be banished by an equal distribution of goods. The right to private property was voluntarily given up. But unfortunately self-interest soon prevailed and the project was abandoned.

One shining example is recorded. "Thus Joseph, who was surnamed Barnabas, or (as it may be translated) 'Son of Encouragement' by the apostles, a Levite of Cypriote birth, sold a farm belonging to him and brought the money, which he placed before the feet of the apostles." (Moffatt).

Joseph has had a number of successors. That is of men and women who have given generously of their means.

When an Armenian died in Yonkers, New York, he left his wealth to the American Board. It amounted to $80,000. He was one of the first graduates of Bebek school at Constantinople and coming to this country became a successful furniture dealer.

The King Family Fund was established some fifty years ago by Theophilus King for the purpose of distributing money to churches of all faiths in Quincy, Massachusetts—Protestant, Catholic and Jewish alike. His intention was that the fund should be used toward "the breaking down of prejudice and the better understanding of each other's religious faith." Quincy promotes his idea through an annual interdenominational exchange of pulpits. During October of each year noon meetings are addressed by a layman, a priest, a rabbi and a Protestant minister.

In 1947 the Board of Missions of the Methodist Church announced that Generalissimo and Mme. Chiang Kai-shek had presented to the church their Chunking estate for use as a school and home for homeless children. The estate covers more than 100 acres and contains thirty stone buildings.

We do well to remember the words of the Lord Jesus, "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

Henry Fielding, the English novelist, wrote: "There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to his creatures."

* * *

March 26. (Passion Sunday).

Topic: The Perfect Example.

Hymns: Rejoice Ye Pure in Heart. Strong Son of God. Love Divine, All Love Excelling.

Lesson: John 13:1-17. Text: John 13:15. "For I have given you an example that you should do as I have done unto you."

The washing of the disciples' feet was a unique event in the career of Jesus. It has been suggested that possibly John was the host, and that his telling of the story was a confession of failure to fulfil one of the requirements of hospitality.

In a hot and dusty country, in which sandals were used, feet-washing was necessary for the comfort of the guests. It was usually done by a slave.

Jesus' response to Peter's objection had to do primarily with this incident. But it may be given a broader interpretation. Jesus' whole life affords an example that Christians would do well to copy. What are the outstanding characteristics of the perfect example?

1. His humility. "And being found in fashion as a man, he humbled himself." Philippians 2:8.

Fenelon, the French archbishop, said: "The Son of God has descended upon the earth, and taken upon himself a mortal body, and expired upon the cross, that he might teach us humility. Who shall not be humble now?"

2. His compassion and sympathy. "I have compassion on the multitude." Mark 8:2.

Dr. George Matheson said: "The compassion here displayed by the Son of Man is a pity for the common wants of men. . . . O thou Son of Man, in thy religion alone is there hope for those who toil. Thou alone of all masters hast sympathy with the needs of the common day, with the wants of the passing hour."

3. His denunciation of evil men. "But woe unto you, scribes and Pharisees, hypocrites." Matthew 23:13-33.

In a letter to the editor of the *Christian Leader* a correspondent said: "If I am any judge of what condemnation is Jesus certainly condemned men as I have never heard anyone do it. Can you find in the whole realm of literature . . . such fierce invectives, such bitter condemnation as Jesus poured right into the faces of the Pharisees, Rabbis and Scribes?"

4. His sacrifice. "For when we were without strength, in due time Christ died for the ungodly." Romans 5:6.

"We never should have known Christ's love," said Charles Haddon Spurgeon, "in all its height and depth if he had not died. Nor could we guess the Father's deep affection if he had not given his Son to die. The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came. But if we desire to hear the ocean itself, we must not look at everyday blessings, but at the transaction of the crucifixion. He who would know love let him retire to Calvary and see the Man of sorrows die."

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty-day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

* * *

April 2. (Palm Sunday).

Topic: "Wonderful Words of Life."

Hymns: All Glory, Laud and Honor. Thy Palm Trees Fed with Dew and Sun. Outside the Holy City.

Lesson: Luke 19:28-40. Text: Luke 19:48. "For all the people were very attentive to hear him."

The Triumphal Entry was a notable event in the life of our Lord. It reached its climax in the acclaim of the people. 37, 38.

A significant sequel to the Triumphal Entry is recorded by Luke. "And every day he was teaching in the Temple. But the chief priests and the scribes and the rulers of the people were attempting to put him to death; but they were not able to do anything, because the people all kept near him, being greatly interested in his words." 47, 48. (Basic English).

The common people have always been interested in the words of Jesus.

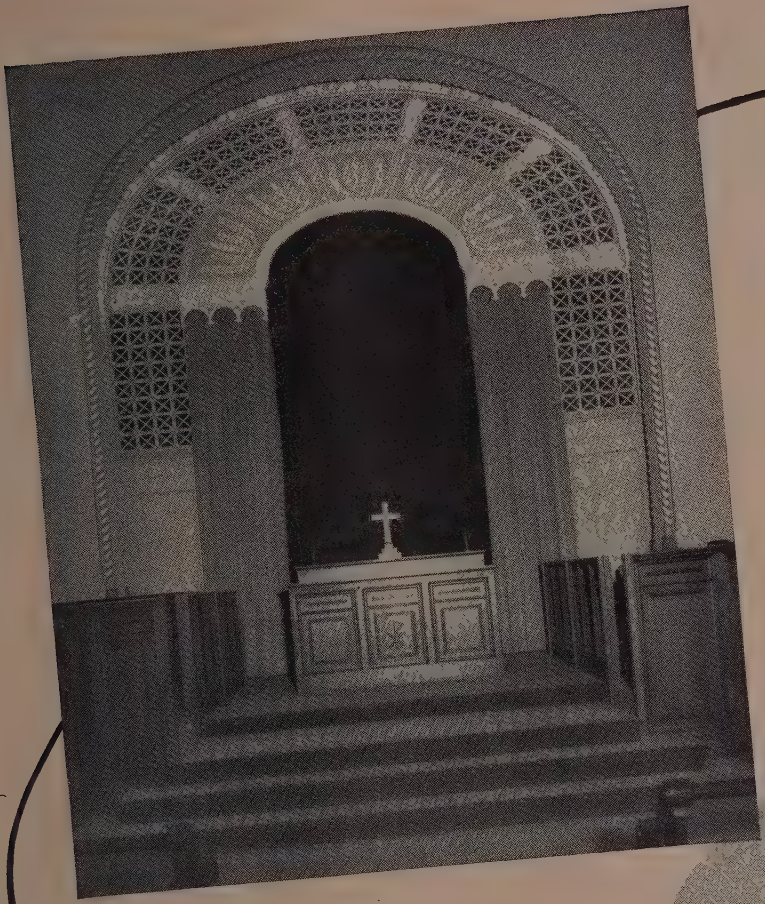
Listen to Theodore Parker: "That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words of rebuke, of comfort, counsel, admonition, promise, hope, did he pour out! Words that stir the soul as summer dews call up the faint and sickly grass. What profound instruction in his proverbs and discourses! What wisdom in his homely sayings, so rich with Jewish life! What deep divinity of soul in his prayers, his action, sympathy, resignation!"

No wonder the common people listen gladly to the words of Jesus. They are inimitable. They meet the needs of the average man. This Secularism fails to do.

Writing on the work of the Salvation Army, a vice president of the National Secular Society once said: "During the seventeen years of my work as an active Freethinker, the conviction has sorrowfully and reluctantly been impressed on me, that to the most unfortunate, and, alas, degraded of our fellow creatures, secularism has no message, or rather no message that can be understood by the common people. Our principles are a series of more or less philosophical propositions, which are grotesquely inefficient in the face of the terribly brutalized ignorance which surrounds us."

Even the intellectual prefer a simple form of religion. Sir A. Conan Doyle did not rest content under the charge of being an agnostic. He said: "I am a believer in the Christian system in its simplest and least dogmatic form as being on the whole the noblest which the world has evolved, though it has been so overlaid by the bigots and the formalists that it is difficult sometimes to see the original lines of it. It is not a shaven head, but it is wide charity in the heart which is the essence of that creed." Those "original lines" are found in the words of Jesus.

Word of the everlasting God,



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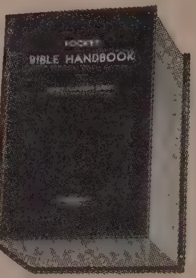

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Will of his glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?
Lord, grant us all a right to learn
The wisdom it imparts;
And to its heavenly teaching turn,
With simple, childlike hearts.

* * *

April 9. (Easter Sunday).

Topic: The Resurrection and the Life.

Hymns: Christ the Lord is Risen Today. The Day of Resurrection. Alleluia!

Lesson: Matthew 28. Text: John 11:25. "Jesus said unto her, I am the resurrection and the life."

The story of the raising of Lazarus is as thrilling as it is dramatic. Martha was the first to be told of the approach of the Master. Her regret at his absence was softened by the confidence which his presence inspired. The statement of Jesus does not indicate or imply the restoration of physical life, but it did remind Martha of the higher life which death cannot affect.

The story reaches its climax in verses 43, 44. "Then he said in a loud voice, 'Lazarus, come out!' And he who was dead came out, with linen bands folded tightly about his hands and feet, and a cloth about his face. Jesus said to them, 'Make him free and let him go.'" (Basic English).

Resurrection is defined in the dictionary as "a rising again, especially rising from the dead, resumption of life."

John Foster, an American lawyer, said: "Death is not to the Christian what it has often been called, 'Paying the debt of nature.' No it is not paying a debt, it is rather like bringing a note to a bank to obtain solid gold in exchange for it. You bring a cumbrous body which is worth nothing, you lay it down, and receive for it, from the eternal treasures, liberty, victory, knowledge and rapture."

The belief in immortality is innate in the human heart. Cicero, the Roman orator, said: "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls."

The Greek philosophers taught the doctrine of immortality. It is said that Clembrotus, after reading the discourses of Plato on the immortality of the soul, cast himself from a high rock that he might enter upon that immortality.

This then is the message of Easter. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Jesus asked Martha, "Believest thou this?" She replied, "Yea, Lord." What is your attitude?

A missionary in China wrote: "The other day as I was walking among the tents, a man, who is sorrowing greatly for his son who lately died, leaving him alone in the world, was working at a fish-trap beside his tent. 'Do stop,' he said to me, 'and tell me God's words, I am so sad.' Of course I gladly sat down beside him and spoke of the comfort of the resurrection and of Christ's love and sympathy in our sorrow. He listened in a most touching, child-like way. 'I know it all, I know it all,' he said, 'but I want to hear it over!'"

My risen Lord, I feel thy strong protection;
I see thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear thee say;
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

* * *

April 16. (Young Peoples' Sunday).

Topic: Toward a Better World.

Hymns: Angel Voices Ever Singing. Almighty Lord, With One Accord. Just as I Am, Thine Own to Be.

Lesson: Joshua 1:1-9. Text: Joshua 1:9. "Have not I commanded thee? Be strong and of good courage."

On her twenty-first birthday, April 21, 1947, Princess Elizabeth dedicated her life to the empire which she some day may rule, and urged Britain's youth to rally behind her leadership in helping to build a "more happy, more prosperous" commonwealth. She said that her life, whether it be long or short, would be devoted to their service.

She said she was "thinking especially

today of all young men and women who were born about the time of herself, and have grown up, like me, in the terrible and glorious years of the second world war.

"Now that we are coming into manhood and womanhood it is surely a great joy to us all to think we shall be able to take some of the burden off the shoulders of our elders who have fought, worked and suffered to protect our childhood."

She invited her young hearers to go forward with her, with unswerving faith, a high courage and a quiet heart. That was excellent advice.

There are youth organizations in every important country in the world. They are alert, enthusiastic and active.

Metropolitan Nikolai of Kiev praised the heroism, and self-sacrifice of Russian youth in an issue of the *Soviet Youth News Service*. Girls in the factories he said work day and night, oblivious of food, sleep and comfort, sewing warm clothing, weaving cloth and otherwise fulfilling orders from the front.

He quotes a Red Army man who had written: "Remember, dear girls, half the victory is yours." He said the colleges and universities were crowded with young students who wanted learning at all costs, forgetting their hardships as they pored over their books. He commented, "This is truly Christian goodness."

The times in which we live demand that Christian young people join together in a great resolve to make the world what God intended it to be. In other words, to Make a Better World.

Some years ago, Dr. Lyman Abbott said that his experience as an itinerant preacher to the universities of the country, showed him that college youth were not asking, "What must I do to be saved?" but "What can I do to save others?" Would that that were true today.

The orders that God gave to Joshua are still valid. They are explicit and they are cheering.

"These are my orders: be firm and brave, never be daunted or dismayed, for the Eternal your God is with you wherever you go." (Moffatt).

Francis D. Millet, the celebrated painter, went down with the *Titanic*. His secretary said: "If he was awake at all, my guess is that he was busy helping some neglected steerage woman to safety. I know that he could not have left the ship. The only way they could have got him into a boat would have been to hold a mass meeting and convince him that it would be for the good of the community at large that he should go. And even then they would have had to push him in. He lived, and I think he died as well, trying to help other people." It is young people of the caliber that the world needs today.

* * *

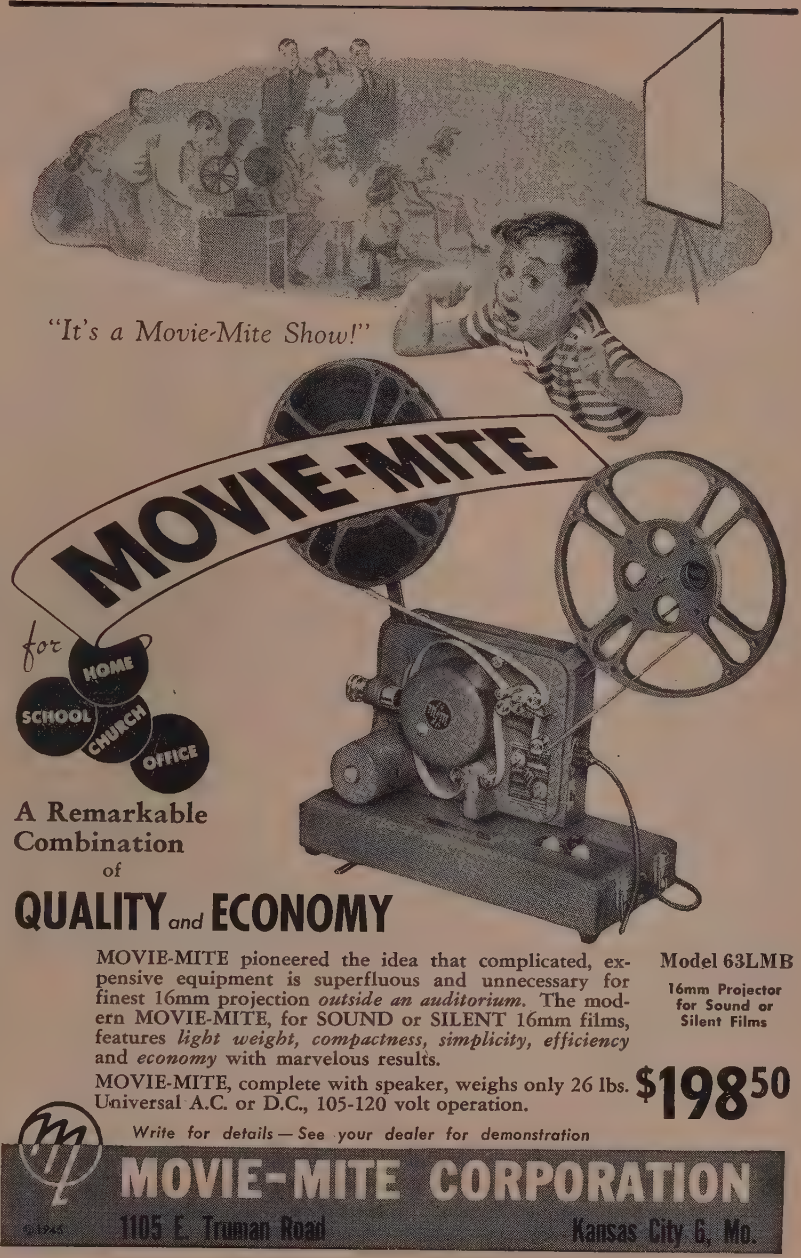
April 23.

Topic: The Problem of Frustration.

Hymns: Every Morning Mercies New. How Gentle God's Commands. From Thee All Skill and Science Flow.

Lesson: Job 10:1-15. Text: Job 10:1. "My soul is weary of my life; . . . I will speak in the bitterness of my soul."

Job had reached the point of despair. He was frustrated. So he threw caution to the winds and expressed him-



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self freely. Then he cross-questioned God.

Job said: "I am sick, sick of life." Then he put some pointed questions to God. Does it benefit to be hard on men? Are thine eyes only mortal? Are thy days short as a man's days? "Do not condemn me, I will say to God, but tell me what thou hast against me." Job 10: 1-7. (Moffatt).

Frustration enters into many lives. Julius Caesar was subject to epileptic fits. Milton was blind and often lacked the necessities of life. Dante passed most of his life as an exile from the only city in which he cared to live. Bacon was club-footed and that was a source of misery to him all his life.

Frustrated people feel very much as Job did. "I am sick of life," they say. "What hast thou against me?" they ask.

Frustration does not come because God has anything against one. He does not inflict it, but he does permit it. It was Satan who frustrated Job, not God.

The question then arises, Why does God permit frustration? Various answers have been given.

Horace, the Roman poet, said: "Adversity has the effect of eliciting talents which in prosperous circumstances would have laid dormant."

Chalmers Dick Koepman was born in 1911. At the age of three months he was stricken with infantile paralysis which deprived him of his sight and left both thumbs paralyzed. But in 1940 a number of people heard him broadcast a piano program. His thumbs hung helpless over the edge of the keys, but his eight fingers flew. Those who watched him were thrilled to see the triumph of a man over almost insurmountable obstacles.

David Mallet, the Scotch poet, wrote: "Who hath not known ill-fortune, never knew himself, or his own virtue."

Charles N. Crittenton lost a little daughter by death. For months his grief was unbearable. One night he accompanied a missionary into the slums. In visiting a saloon they found two girls whom they exhorted to lead better lives. But on the way home the question arose in his mind, Where can such girls go? So he opened the first Florence Crittenton home. They are now found all over the world.

Frustration should be met cheerfully and courageously. Dr. James Gale was known as the blind inventor. He lost his sight at the age of fifteen. To the oculist who told him the sad news he said: "If God wills it, he knows best. What must be will be." Wiping a tear away, he added: "God helping me, this is the last tear I shall ever shed for my blindness."

* * *

April 30.

Topic: Children of Light.

Hymns: Let Us With a Gladsome Mind. The King of Love. All the Way My Saviour Leads Me.

Lesson: I Thessalonians 5:1-10. Text: I Thessalonians 5:5. "Ye are all the children of light."

Paul here sounds a warning to the millenarians. He said no one can know the times and seasons when "the day of the Lord" will come. It would come when least expected. Then unescapable punishment would fall upon wrongdoers.

Christians, however, are not in darkness. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Christians are living in the light of day, they therefore need not fear the thief in the night. They must be neither drunken or asleep, as people are at night, but sober and awake.

Jesus advised his disciples to ever walk in the light. He said: "For a little time longer the light will be among you; while you have the light go on walking in it, so that the dark may not overtake you: one walking in the dark has no knowledge of where he is going. In so far as you have the light, put your faith in the light, so that ye may become sons of light." John 12:35, 36. (Basic English).

Dr. George Matheson wrote: "Christ has illuminated the world, not by what he did, but by what he was, his life is the light of men. We speak of a man's life work, the work of Jesus was his life itself. When I want to get light from others I consult their books, when I want to get light from Christ I hang up his picture."

Christians are under obligation to shed light on their environment. Jesus said, "Ye are the light of the world."

A writer says: "On the most dangerous parts of our coasts beacons are erected, and in them strong lights are placed in order that vessels sailing in their neighborhood may be saved from shipwreck in the darkness of the night. Are the makers and keepers of those lamps careful only of the lights which burn within them? Are they careless as to the character and condition of the glass that is placed around them? Could they serve their purpose if that glass were begrimed by smoke and filth? No, the glass must be transparent as well as the light strong."

Paul advised the Ephesian Christians to have no part with those who are living in the dark.

"Have no part with such men; for you at one time were dark; but now are light in the Lord: let your behaviour be that of children of light." Ephesians 5:8. (Basic English).

Let us say with James Clarence Mangan:

Christ, as a light,
  Illumine and guide me!
Christ, as a shield, o'er shadow and
    cover me!
Christ be under me! Christ be over
    me!
  Christ be beside me
  On left hand and right!
Christ be before me, behind me, about
    me!
Christ this day be within and without
    me!

* * *

May 7.

Topic: Inexplorable Riches.

Hymns: Mighty God, While Angels Bless Thee. Christ for the World We Sing. Jesus Shall Reign.

Lesson: Ephesians 3. Text: Ephesians 3:8. "Unto me, . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Paul was a prisoner when he penned this letter. He was convinced that he had a special mission to the Gentiles. A revelation had been made to him "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." v.6.

Note Paul's humility. "Less than the least of all saints."

Thomas a Kempis wrote: "God walks with the humble, he reveals himself to the lowly, he gives understanding to the little ones, he discloses his meaning to pure minds, but hides his grace from the cautious and the proud."

Note Paul's mission. "That I should preach among the Gentiles." That mission was not only Paul's, it is ours.

Dr. Richard C. Raines told more than 10,000 delegates to the Methodist Youth Fellowship in 1948: "The church must be continually seeking to alter the practices of society to bring them in line with the teaching of Christ."

Note Paul's message. "The unsearchable riches of Christ." That should be our message. It can be expressed in many ways.

Professor W. S. Bruce wrote: "It is the unalienable privilege of a living faith, and its instinctive impulse, to declare the treasure it finds in Jesus in its own way, and in words and ideas thrilling with its own fresh life. In poetry and in preaching it uses this liberty. In theology the privilege has been little taken advantage of, the tendency being to fall back on Scripture terms and categories as alone authorized, and as alone competent to express a true adequate doctrine concerning the person of Jesus."

Bernard of Clairvaux gave expression to an adequate doctrine of the riches of Christ in these lines:

O Jesus, King most wonderful,
    Thou Conqueror renowned,
Thou sweetness most ineffable,
    In whom all joys are found!

When once thou visitest the heart,
    Then truth begins to shine,
Then earthly vanities depart,
    Then kindles love divine.

O Jesus, Light of all below
    Thou Fount of life and fire
Surpassing all the joys we know,
    And all we can desire!

In the Dore Gallery in London is the artist's last picture, left unfinished. It is entitled "The Vale of Tears," and was intended to illustrate the words, "Come unto me all ye that labour and are heavy laden." Jesus is in the distance pointing to himself. Over him is a deep mist spanned by a rainbow whose light, in varying degrees, falls upon the multitude of faces and forms before him, some just touched, others beaming and aglow with radiance.

Christ's unsearchable riches are still available. Let us appropriate them fully.

* * *

May 14. (Mother's Day).

Topic: Ministering Mothers.

Hymns: With Happy Voices Ringing. The Wise May Bring Their Learning. Saviour, Teach Me Day By Day.

Lesson: Proverbs 31:10-33. Text: Luke 4:39. "And immediately she arose and ministered unto them."

After his wilderness experience, Jesus returned to Nazareth where he had been brought up. According to his

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custom he went to the synagogue and took part in the service. The congregation did not approve of what he said and they tried to kill him. But he escaped and went to Capernaum.

In Capernaum Jesus taught on the Sabbath days. One day he cast an evil spirit out of a man to the amazement of the people. Then he went to Simon's house. He found Simon's mother-in-law very sick. He healed her, "and immediately she arose and ministered unto them."

She was a typical mother. One of the unnumbered host of ministering mothers who have blest the world. Immediateness has been their watchword.

As Mrs. Hemans wrote:

There is in all this cold and hollow
world no fount
Of deep, strong, deathless love, save
that within
A mother's heart.

Governor Johnson, of Minnesota was buried beside his mother. The struggle which she made for her son in the days of her early widowhood was a hard one, and they shared together the struggle and the victory.

It is eminently fitting that a day should be set apart in honor of motherhood. In Britain the day is called Mothering Day. It is observed on March 7. Its observance was suspended during the war, but it was revived in 1948. On that day children give their mothers violets as a token of their love. A proverb says, "Who goes a mothering finds violets in the lane."

America has its Mother's Day. It was inaugurated by Miss Anna Jarvis of Philadelphia. It is observed by all classes—rich and poor, good and bad.

Mother's Day was observed in the Indiana State Prison in 1913. One man, writing to his sister, said: "You know how I have always loved flowers. This one is the first I have held in my hand for four years. The fragrance fills my cell and O, such memories as it calls up! You know how mother loved flowers and how they grew for her. I want you on Decoration Day to go to the cemetery and put some flowers on her grave for me. That is the first place I shall go when I get home."

Handel never married. It is said that he never was in love. The only woman whom his heart ever felt warm toward was his mother. Her he revered and cherished and cared for until she died.

Here is a prayer in which we can all join:

God give us Mothers, this we plead,
To still our woes in hours of need.
To hush with gentle accents blest,
The bitter cry. And soothe to rest
The weary soul. For this we pray,
To Mother's God on Mother's Day.

* * *

May 21.

Topic: The Merciful God.

Hymns: My God I Thank Thee. I Am Trusting Thee. Guide Me O Thou Great Jehovah.

Lesson: Psalm 103. Text: Psalm 103:8. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

The Psalmist here gives expression to his personal gratitude to God. 1-5. He lays special emphasis on God's fatherly interest. 13-18. He ascribes praise to God as the universal King, and calls upon all beings, both those in heaven and those on earth, to bless his name. He concludes on a personal note, "Bless the Lord, O my soul." 20-22.

God is presented under many aspects by the Bible writers. This may be attributed to the temperament of the writer or to his mood at the time of writing.

The sterner aspects of God's character are often set forth. A representative passage is Psalm 66:3,5. "Say unto God, How terrible art thou in thy works! . . . Come and see the works of God: he is terrible in his doing toward the children of men." See also II Samuel 22:4-16.

But the gentler aspects of God's character are more often emphasized. These aspects appeal most to men. His pity, his patience, his mercifulness and his fatherly care. That is why Psalm 103 is so popular and the Story of the Prodigal Son is so attractive.

It is God's mercifulness that appeals to the repentant. One night, at the Pacific Garden Mission, the third speaker was a tall fine-looking man. His address made a sensation. He was born in the North of Ireland. Once wealthy, and the mayor of his native town, he met with financial reverses, took to drink and went down into the gutter. But he went to the mission, heard the story of God's mercy and was saved. A man of intellectual ability, of splendid presence, and with Irish wit and eloquence, he was able to speak with effect to the crowds on the streets of Chicago at night.

It is God's pity and fatherliness that appeals to us when we are in dire need.

When Rudyard Kipling was at the critical stage of the illness which came near to being his last, his nurse noticed that the sick man's lips began to move as if he wanted to say something to her. Bending over to listen, she heard him slowly and faintly utter these words, "Now I lay me down to sleep"—the unforgotten prayer of his childhood.

"I beg your pardon, Mr. Kipling," she said, "I thought you wanted something." "I do," he whispered. "I want my heavenly Father. He alone can help me now."

Madam Swetchine, the Russian mystic, made a suggestive remark. She said: "If we look closely at this world, where God seems so utterly forgotten, we shall find that it is he, who after all, commands the most fidelity and the most love."

And Dr. Robert M. McCheyne gave this advice: "Live near to God, and so all things will appear to you little in comparison with eternal realities."

* * *

May 28. (Memorial Sunday).

Topic: Destiny!

Hymns: O God Beneath Thy Guiding Hand. God Bless Our Native Land. Ten Thousand Times Ten Thousand.

Lesson: Ecclesiastes 12. Text: Ecclesiastes 12:7. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The text is taken from a remarkable

chapter of a remarkable book. In this chapter the writer urges his readers to remember their Creator in the days of their youth and not to wait for old age. In beautiful figurative language he describes the infirmities of age, which end when the silver cord is loosed and the golden bowl is broken.

People often ask the question, consciously or unconsciously, What is man? The text gives the answer. It is simple and clear.

The body is dust. The record says, "And the Lord formed man of the dust of the ground." Genesis 2:7a.

The body returns to the earth. When God pronounced sentence on Adam he said, "For dust thou art, and unto dust shalt thou return." Genesis 3:19.

The spirit is divine. The record says, "And God said, Let us make man in our image, after our likeness." Genesis 1:26. And again, "And the Lord God breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7b.

The spirit returns to God. The Psalmist wrote, "Into thy hand I commit my spirit: thou hast redeemed me." 31:5. When Jesus was on the cross he said, "Father, into thy hand I commend my spirit: and having said this, he gave up his spirit." Luke 23:46. When Stephen was stoned his dying words were, "Lord Jesus, receive my spirit." Acts 7:59.

Our departed friends are with God. That is where they desired to be.

The men and women who have lost their lives in war are with God. And there are many of them. Sixteen thousand eight hundred and twenty-eight army service men and women of Ohio gave their lives in the nation's service in World War II.

Many of them found God on the battlefield. Five soldiers were killed by a shell which fell on a transport and six were wounded. The chaplain suggested that as it was Sunday they should have "a few minutes service with God." He gave a short address, and they sang "O God, our help in ages past," and "Rock of ages."

So on this Memorial Sunday let us derive comfort and poise from the fact that our loved ones have returned to God.

An allegory says: "A shepherd was mourning over the death of his favorite child, and, in the passionate and rebelious feelings of his heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him.

"Suddenly a stranger of grave and venerable appearance stood before him and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold. The stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them. Why should you murmur because I, the Good Shepherd of the sheep, have selected from those which you have nourished for me the one that was most fitted for my eternal fold?' The mysterious stranger was seen no more, and the father's heart was comforted."

* * *

June 4.

Topic: Fruit of the Spirit.

Hymns: O Source Divine. Breathe on Me Breath of God. Our Blest Redeemer.

(Turn to page 74)

"A Light to Lighten the Gentiles"

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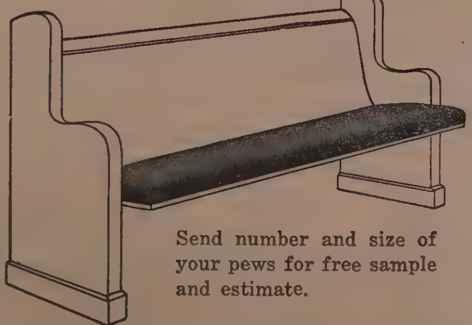

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Choirmaster and Organist

Contacts With the Clergy

*by Paul Swarm**

A SUCCESSFUL church music department can be achieved only with the complete support and cooperation of the clergyman. For most musicians, the pastor is definitely "the boss." A weekly conference for detailed planning of musical services and for frank discussions of personnel problems is a necessity.

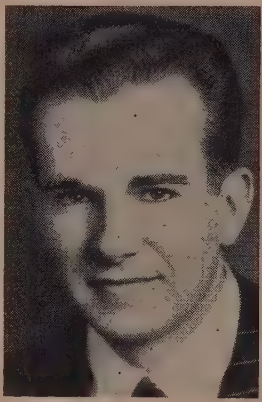
When considering a position you should meet with the pastor to discuss the kind of program that will meet the needs of the congregation. What are the worship traditions of the church? What is the cultural background of the congregation? Ask the pastor to place these music department functions in order of importance: (a) worship aid, (b) evangelism, (c) community prestige, and (d) church school.

The clergyman will respect you for giving him a copy of your weekly schedule for interviews, choir rehearsals, and organ practice. It will be an advantage to live near the church so that you are within walking distance of work, meals, and recreation. You should have a telephone number where someone can record messages for you.

To earn the encouragement and admiration of the clergyman: (a) study constantly; (b) keep your word; (c) give honest appreciation; (d) admit mistakes; (e) do not criticize predecessors; (f) never interrupt; (g) do not argue.

Progress is slow because people resent sudden change. Whenever you have a suggestion, be sure to mention it only three times. If you make a suggestion more than three times, you create a reverse reaction by arousing stubbornness. This rule will teach patience, because it may be clear that an annual request might be more effective than a weekly one.

Remember that there are no ideal jobs. When confronted by difficult situations, consult the pastor and music committee. Share your little problems and successes to gain the friendship of the church secretary, the organ maintenance man, and the custodian.



Paul Swarm

By showing your pastor the orders-of-service from other churches you will be able to secure his cooperation on three important points.

1. The words of anthems should be printed in the bulletin.

2. There should be a weekly music corner in the Sunday calendar. This can be used to announce choir auditions, special rehearsals, recognition of loyal choir members, and historical notes about the service music.

3. Your name should appear with that of the clergyman. Most progressive ministers list their names with other staff members and church officers on the last page of the Sunday order-of-service.

In corresponding with clergymen you will want to use the proper designations. Order-of-service listings are the same as for an envelope. In speaking, use the salutation less the "My dear" or "Dear." (Never say or write: Rev. John Doe).

Bishop:
  Envelope: The Right Reverend John Doe
  Salutation: My dear Bishop Doe
Protestant Clergyman:
  Envelope: The Reverend John Doe
  Salutation: Dear Mr. Doe
    or
  Dear Dr. Doe
  (if he is a D.D.)
Priest:
  Envelope: The Reverend John Doe
  Salutation: Dear Father Doe
Rabbi:
  Envelope: Rabbi John Doe
  Salutation: Dear Mr. Doe
    or
  Dear Dr. Doe
  (if he is a D.D.)

Installation Service for Minister of Music

In the name of Almighty God, our Father, the great Head of the Church, we have come to induct to the office of minister of music, _____________, the invitation to this office having been duly placed in his hands by the Stated Service Committee of the Church and he, having signified his willingness to accept thereof, we are about to constitute and install him, in the name of the Father Almighty, as minister of music of this congregation.

(Addressing himself to the person thus to be installed, the minister shall say:)

Will you now make answer to the following questions as you take charge of this office, that the people of this church may know the intention and purpose of the ministry to which you are called?:

(a) Are you now willing to take up the ministry of music in this church, agreeable to your declaration upon accepting the invitation of the Service Committee?

I am now willing.

(b) Do you believe and declare that the office of minister of music shall be to you, as God gives you strength, an opportunity for service to the glory of God and to the edification of his church; that it may serve to bring the glory of the gospel to the hearts of those who are committed to your special care and training; and that you will accept for yourself and your work the challenge that "Nothing is too good for the worship of God?"

THE CANDIDATE: I do so believe and declare, trusting to God for inspiration and strength.

(c) And do you promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of the office to which you are called, endeavoring by conduct, example, and cooperation with the oth-

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*Mr. Swarm is the director of the Church Music Foundation, Decatur, Illinois, and author of "Guide Posts for the Church Musician." This article is a small portion taken from that book. It is used here by special permission of the author and publisher.

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er leaders of the church, to do those things that will adorn its work and worship, that God may be praised among us and the glory of music may lend its blessing to the life and labor of our church.

THE CANDIDATE: Believing my talents to be a gift of God, I do so faithfully promise as he gives me strength.

(Then, addressing the people, the minister shall say:)

Do you, the people of this congregation, receive ------------------ as minister of music in this church; and do you promise to encourage him in his arduous labor, to assist him in his endeavors for our mutual edification and instruction; and do you engage to continue to him, while he is your minister of music, that competent worldly maintenance which, through your committee, you have promised, and whatever else you may see needful for the honor of religion among us and for his happy fulfillment of this special ministry? If so, you will raise your right hand as a sign of confirmation and assent.

(Then the minister shall say:)

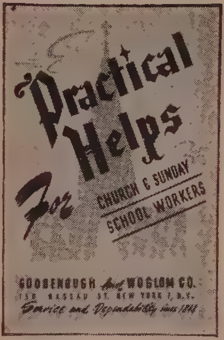
In the name of the Almighty God, our Father, and by the authority committed unto me as Pastor to this congregation and member of the committee, I do pronounce and declare that ---------------------- is duly constituted the minister of music of this church. Let us therefore pray unto God, the fountain of all grace and glory, that He may be pleased to sanctify His heavenly blessing on this relationship. Let us pray.

Almighty God, our Heavenly Father, who hast called us to the sacred ministry of praise in the service of Thy church, make us now ready to worship Thee in spirit and in truth. Inspire this Thy servant, consecrated to Thy service, with the gift of song and the skill and patience of a true musician. Sustain him in his leadership of the music of this church that Thy holy name may be glorified, and Thy people may truly rejoice in Thy presence. Endue him with all things needful to the fulfillment of his office, that he may find in it the consummation of his hopes and gladness of those who love him. Thine be the praise and the glory forever and ever. Amen.

I extend to you the right hand of fellowship as you take part in this great ministry with us, and promise you full support and diligent cooperation in the work of the kingdom of God in this church. May God bless you and keep you. Amen.

For a more complete picture of ministerial relations, read these:

Grant, Frederick C., *The Choirmaster and the Clergyman,* Northwestern University, 1937; Harmon, Nolan B., Jr., *Ministerial Ethics and Etiquette,* Abingdon-Cokesbury Press, New York, 1928; Harral, Stewart, *Public Relations for Churches,* Abingdon-Cokesbury Press, New York, 1945; Harral, Stewart, *Successful Letters for Churches,* Abingdon-Cokesbury Press, New York, 1946; Leiffer, Murray H. *The Layman Looks at the Minister,* Abingdon-Cokesbury Press, New York, 1947; Richardson, Norman E., *The Use of Music in Public Worship,* Presbyterian Theological Seminary, Chicago, 1937; Taylor, Hubert V., *The Minister and His Music,* Presbyterian Church, Philadelphia.



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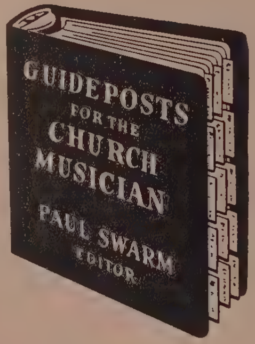

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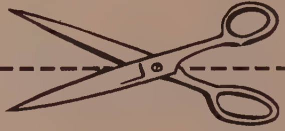
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Arranged by the church year starting in July and ending in June.

Patriotic

(July Fourth, Memorial Day, etc.)

Title and Author	*Publisher*
For Thee, O Dear, Dear Country (The Holy City)—Gaul	3
America the Beautiful—Shelley	3
Arm, Arm, Ye Brave (Judas Maccabaeus)—Handel	9
Earth's Awakening—L. J. Downing	7
God Save America—W. F. Harling	9
Hero's Hymn—G. Carle	6
Land of Hope and Glory—E. Elgar	12
Let Us Now Praise Famous Men—V. Williams	13
O God of Freedom—E. S. Barnes	5
O Lord God of Hosts, Strengthen and Guide This Nation—H. B. Gaul	3
Recessional—De Koven	7
Song of the World Adventures	9
Earth Does Not Hold—Ross Thiman	4
One World—D'Hara	

Thanksgiving

Title and Author	*Publisher*
A Psalm of Gratitude—C. W. Cadman	2
A Thanksgiving Song—E. S. Barnes	2
Blessed Art Thou, O Israel—V. D. Thompson	4
List to the Lark—C. Dickinson	9
O Praise the Lord of Heaven—A. Hyde	9
Praise the Lord, O Jerusalem—Maunder	1
Psalm of Thanksgiving—F. Allitsen	6
To Thee, O Lord, Our Hearts Are Raised—Coleman	14
Great Is Jehovah—E. Kremser	2
He Sendeth the Springs—H. W. Wareing	2
Ho! Everyone That Thirsteth—W. C. Macfarlane	3

Advent

Title and Author	*Publisher*
Behold the Days Come—H. H. Woodward	1
Comfort Ye (The Messiah)—Handel	2
Harken Unto Me—J. S. Matthews	1
Hosannah in the Highest—J. Stainer	1
Kingdom of Light—P. Lutkin	1
Patiently Have I Waited (Christmas Oratorio)—C. St. Saens	
Repent Ye—J. P. Scott	3
The Great Day of the Lord—G. Martin	1
Welcome, Dear Redeemer—C. Franck	3
Rejoice Greatly—Woodward	1

Christmas

Title and Author	*Publisher*
Through the Night—Bernard Hamblen	15
I Hear the Bells of Christmas—Baines	2
Before the Paling of the Star—A. Kramer	4
The Lonely Shepherds—C. Black	9
Christmas Bells—G. Holst	1
How Far Is It to Bethlehem?—R. Donovan	1
Christmas Fantasy on Carols—G. Holst	1
Christmas Eve—R. Hageman	16
Gold, Frankincense and Myrrh—H. Gilbert	1
Mary Kept All These Things to Herself—E. S. Barnes	2
Rejoice in God—Whitford	5
The Lame Shepherd—W. R. Voris	
Holy Night, Peaceful Night—C. B. Hawley	2

New Year's

Title and Author	*Publisher*
A New Year Carol—J. Forsyth	3
How Burn the Stars Unchanging—C. M. Lockwood	1
Ring Out, Wild Bells—Gounod	2
I am Alpha and Omega—A. Sullivan	2
Now As the Old Year Passed Away—M. Praetorius	3
Like Angels That Softly—J. Pache	1
The New Year—J. Pache	1

Epiphany

Title and Author	*Publisher*
For Behold Darkness Shall Cover the Earth—Handel	2
Now There Lightens Upon Us—L. Sowerby	9
When to the Temple Mary Went—A. B. Jennings	9
We Have Seen His Star—E. Titcomb	14
The Morning Star on High Is Glowing—M. Praetorius	3
In Thee Is Gladness—A. Whitehead	6

Lent

Title and Author	*Publisher*
Ash Wednesday	
Come Now and Let Us Reason Together—R. Briant	3
First Sunday in Lent	
The Lord Is My Shepherd—E. De Lamarter	1
Second Sunday in Lent	
Hear My Prayer—Mendelssohn	3
Third Sunday in Lent	
Sweet Is Thy Mercy—Barnby	3
Fourth Sunday in Lent	
How Lovely is Thy Dwelling Place — Brahms	3
Passion Sunday	
Judge Me, O God—Mendelssohn	3
Palm Sunday*	
Jerusalem, O Turn Ye to the Lord — Gounod	3
Holy Thursday	
"Thee We Adore" (Seven Last Words of Christ)—Dubois	2
Good Friday†	
There Is a Green Hill Far Away—Gounod	1

Good Friday

Title and Author	*Publisher*
A Ballad of Trees and the Master—C. W. Chadwick	2
At the Cry of the First Bird—D. Gibson	3
Darkness Obscured the Earth—M. Haydn	3
O Sacred Head Now Wounded—Bach	3
Greater Love Hath No Man—	

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*See special Palm Sunday selections which follow.

†See special Good Friday selections which follow.

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J. H. Rogers	3
Was There Ever Loneliness—J. H. Maunder	1

Palm Sunday

Christ Conquereth—J. W. Clokey	4
O Could I Speak—A. W. Thompson	7
Awake, Awake—Stainer	2
Ride On, Ride On in Majesty—J. P. Scott	10
Jerusalem—Parker	2
Hosannah!—Granier	3
The King's Welcome—A. Whitehead	2
Come, Faithful People, Come—W. R. Voris	2

Easter

There Is No Death—G. O'Hara	15
Alleluia! Christ Is Risen—Kopyloff	2
An Easter Antiphon—Candlyn	1
Beyond the Starry Skies—H. Gilbert	1
In Joseph's Lovely Garden (Trad. Spanish)—Arr. by C. Dickinson	1
Hearken Unto Me—C. F. Manney	2
Christ Triumphant—P. A. Yon	4
Hymn Exultant—J. W. Clokey	9
The Lights of Easter (Norwegian Carol)—Gaul	16
Alleluia! O Day of Glory—Heckenlivley	9
The Day New Born—H. A. Matthews	2
Listen to the Lambs—R. N. Dett	3
Sheep and Lambs—S. Homer	3
Agnus Dei—Bizet	2

Mother's Day

A Mother's Day Prayer—Thompson	2
Mother Mine—A. Dvorak	10
Mother, My Dear—B. Treharne	10
The Home Light—J. M. Macy	2
The Christian Virtues—Christiansen	9
The Mother at the Cross—Kennedy	1

Whitsuntide

Lord, Let Thy Spirit—W. Y. Webbe	1
Thy Dove Flies Low on Whitsuntide—A. Kopylof-Gaul	2
With Other Tongues—Palestrina	12
Lovely Appear—Gounod	2
Now When Was Come the Day of Pentecost (Motet)—Palestrina	1

Children's Day

Suffer Little Children—B. Lambord	1
O Jesus Tender Shepherd (Traditional)—Brahms	2
Heavenly Father, Send Thy Blessing	2
And They Brought Young Children—B. Lambord	1
O Sons and Daughters—C. Hargood	14

II

For Special Days and Seasons Arranged Alphabetically

Anniversaries

Title and Author	*Publisher*
O Sing Unto the Lord—F. W. Snow	1
O Light From Age to Age—L. Sowerby	1
Blow Ye the Trumpet in Zion—Woodman	3
Hearken Unto Me—Beach	5
O God Our Help in Ages Past	1

Baccalaureate

Baccalaureate Hymn—Hoppin	2
Gently Lord, O Gently, Lead Us—R. N. Dett	2
Lord, Make Me Strong—V. Evill	12
Pilgrim's Song—Tschaikowsky	2
The Heavens Are Telling	2
Let This Mind Be in You	10
Let Our Theme of Praise Ascending—Mendelssohn	6

Church Dedication

A Life in God—Christiansen	9
Dedication Ode—Chadwick	5

Communion

God So Loved the World—Stainer	2
At Thy Table Lord—A. Floyd	16
Bread of the World—H. B. Gaul	6
I Am the Bread of Life—J. S. Matthews	2
Greater Love Hath No Man—J. Ireland	16
O Bread of Life—Christiansen	9
Be Still My Soul—C. H. Kitson	14
Jesus Thou Joy of Loving Hearts—E. Davies	1

Foreign Missions

God Is Working His Purpose Out—C. Harris	5
Lost in the Night—Christiansen	9
Send Out Thy Light—Gounod	2
Soldier of the Cross—V. D. Thompson	1
Springs in the Desert—A. B. Jennings	1

Nature

As Torrents in Summer—E. Elgar	1
Come, Thou Last Summer Day—Christiansen	9
Summer Comes Again—J. Stainer	1
Summer Ended—C. Wood	2
When God Paints the Sunset—F. M. Christiansen	9
Sun of My Soul—V. Eville	7
Thou Who Sendest Sun and Rain—G. Chadwick	5
God of the Dew, God of the Sun—Whitmer	5
All From the Suns Uprise—P. Tomblings	14
God in Nature—Schubert	1
Introduction and Hymn to the Sun—Mascagni	13
He Shall Come Down Like Rain—E. S. Barnes	3
A Prayer for the Dew and Rain—(Traditional)—Gaul	
Look Upon the Rainbow—B. Whelpley	5

Social Service

Light and Darkness—C. Jenkins	1
Prayer for Service—H. B. Gaul	10
Rise Up, O Men of God—T. Noble	5
The Earth and Man—Dickenson	1
What Christ Said—P. Lutkin	1
Now We Are Ambassadors—Mendelssohn	2
Serving Man Is Serving Thee—G. O'Hara	15

Weddings‡

Title and Author	*Publisher*
Arioso—Bach	
Ave Maria—Schubert	
Ave Maria—Bach-Gounod	
At Dawning—Cadman	
Andante Cantabile—Tschaikowsky	
Bells of St. Marys	
Cherubim Song—Bortniansky	
Clare de Lune—Debussy	
Evening Prayer—Humperdink	
Indian Love Call	
Ich Liebe Dich—Beethoven	
Ich Liebe Dich—Grieg	
Jesus, Joy of Man's Desiring—Bach	
Largo—Handel	
Liebestraum—Liszt	
Meditation—Massanet	
Melody in F—Rubinstein	
Nocturne in E Flat—Chopin	
On Wings of Music—Mendelssohn	
Paenis Angelicus—C. Franck	

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‡Wedding selections are all for the organ.

Pastoral Symphony (Messiah)—Handel
Pavane—Revel
Reverie—DeBussy
Romance (Violin Concerto)—Wienawski
Schubert's Serenade
Water Music—Handel
Walter's Prize Song—Wagner

Ordination and Installation

And Paul Came to the Congregation (St. Paul)—Mendelssohn	2
And When They Had Ordained—E. H. Thorne	1
Behold My Servant—J. F. Bridge	1
Make Us Strong — Nagler-Dickinson Installation	1
Jubilate in B. Minor—H. B. Gaul	16
O Praise the Lord of Heaven—A. Hyde	1
Praise Ye the Lord—W. R. Voris	1

LETTER TO MUSIC PUBLISHERS

1. H. W. Gray (Novello), 159 East 48th Street, New York 17, New York
2. Theodore Presser Company (Ditson), 1712 Chestnut Street, Philadelphia, Pennsylvania
3. G. Schirmer, Inc., 3 East 43rd Street, New York City
4. J. Fischer & Brother, 119 West 40th Street, New York City
5. Arthur P. Schmidt Company, 120 Boylston Street, Boston, Massachusetts
6. Boston Music Company, 116 Boylston Street, Boston, Massachusetts
7. Gamble Hinged Music Company, 228 South Wabash Avenue, Chicago, Illinois
8. E. C. Schirmer, 221 Columbus Avenue, Boston, Massachusetts
9. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota
10. Harold Flammer, New York City
11. Lorenz Publishing Company, 501 East 3rd Street, Dayton, Ohio
12. Boosey, Hawkes, Belwin, 113 West 57th Street, New York City
13. G. Recordi & Company, 14 East 43rd Street, New York City
14. Carl Fischer, Inc., 56 Cooper Square, New York City
15. Chappel & Company, New York City
16. Galaxy Music Company, New York City

CONDEMNS LOYALTY OATH BILL

Cleveland, Ohio—A state Senate bill which would require a loyalty oath from teachers in tax-supported schools was condemned in a resolution passed unanimously by the board of directors of the Cleveland Church Federation.

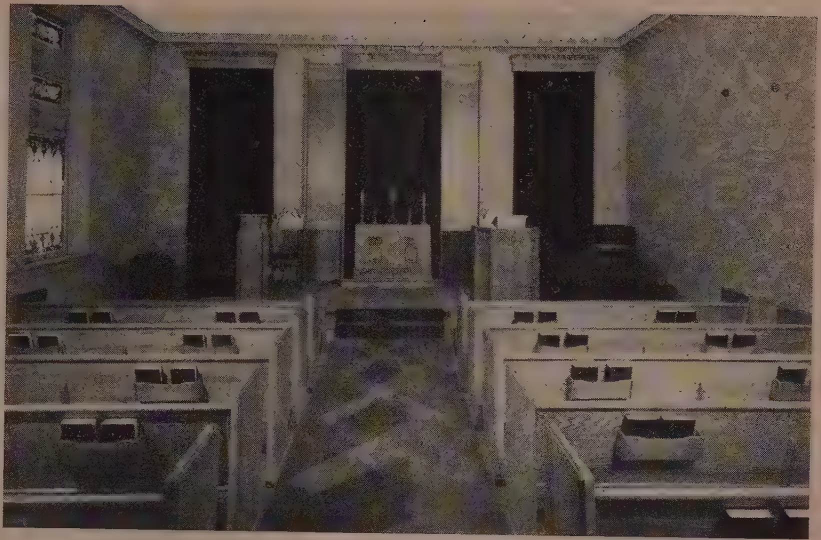
The Federation said it opposed the bill because it contains the following "grave threats" to religious freedom:

"(1) It defines Communism so loosely that the struggle for the brotherhood of man and the Fatherhood of God could be interpreted as Communist front activity.

"(2) It defines Communist affiliation so loosely that there is grave danger of identifying liberals, pastors, and laymen as Communist affiliates.

"(3) It forbids persons indirectly affiliated with any Communist front organization to teach in any state-supported school, college or university.

"(4) It requires all teachers to take an oath that they are citizens of the United States and of the state of Ohio, hereby preventing schools, colleges, and universities from employing as teachers citizens of other states of the United States and foreign nations."—RNS.



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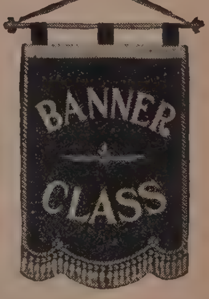

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A Sermon Calendar for the Year

(From page 67)

Lesson: Ephesians 5:1-13: Text: Ephesians 5:9. "But the fruit of the Spirit is in all goodness and righteousness and truth."

In his letter to the Ephesians Paul sets forth the ethics of the Christian society which was being inaugurated. He was of the opinion that there must be a substantial distinction between the mores of the Christian society and those of paganism.

Paul suggested that the qualities that the Christian should cultivate are those inspired by the Holy Spirit. He calls them "fruit." In the text he mentions three — goodness, righteousness and truth. It is worth noting that these qualities are not mere soft sentimental qualities, but they are hard practical qualities.

Goodness may be defined as virtuous, unblemished.

"Real goodness," said Daniel Webster, "does not attach itself merely to this life—it points to another world. Political or professional reputation cannot last forever, but a conscience void of offence before God and man is an inheritance for eternity."

When Eleazar was required to eat swine's flesh, he was advised to bring flesh of his own providing, and to pretend that he ate the flesh of the sacrifice. He said: "It becometh not our years to dissemble, that through this many of the young should suppose that Eleazar, the man of fourscore years and ten has gone over to an alien religion."

Righteousness may be defined as being consonant with justice.

Henry Clay said: "I would rather be right than be president."

And Lincoln said: "Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it."

Truth may be defined as conformity to facts, a recognition of the true state of things.

Horace Mann wrote: "Keep one thing forever in view—the truth. And if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God."

Guadalla, the historian, when in this country, said in an interview: "All that's needed is the truth. There's no use for either whitewash or lampblack. A lot of your people seem to be trying to crawl on the front page of the newspaper by mud-throwing, telling scandals about Washington and so on. Pastor Weems and the muckrakers are both wrong."

Paul adds that these qualities are acceptable to God. It is said that Giotto, the Italian painter, was full of religious feeling and that he worked for the uplifting of men. In his picture, "Religion and Philosophy," he put into the hands of Saint Thomas Aquinas, the central figure, the Book of Wisdom, in which is written:

I willed, and Sense was given me,
I prayed and the Spirit of Wisdom
came to me,
And I set her before (preferred her to)
kingdoms and thrones.

* * *

June 11. (Children's Day. Trinity Sunday).

Topic: Our Boys and Girls.

Hymns: O Jesus, Once a Nazareth Boy. Saviour Teach Me Day by Day. Life's Earnest Morning.

Lesson: Matthew 18:1-6; 19:13-15. Text: Zechariah 8:5. "And the streets of the city shall be full of boys and girls playing in the streets thereof."

This chapter gives a vivid glimpse of Zechariah's hopes and ideals for his people. He pictures the return of God to the Holy City. He would dwell in the midst of Jerusalem and it would be called a city of truth. Old men and women would live there and the streets would be full of happy children.

Moffatt translates this passage, "Old men and old women shall sit once more in the open spaces of Jerusalem, the Lord of hosts declares, each with staff in hand, so old are they; and the open spaces shall be full of boys and girls playing there."

That dream has been abundantly fulfilled in America. Parks, playgrounds and swimming pools abound. The most lavish provision has been made for the recreation of our boys and girls.

But providing recreation is not enough. Home life is absolutely essential to the happiness of our children. And unfortunately with the advent of the auto and the movies it has deteriorated greatly. Children need the companionship of their parents.

A newspaper article asserts that the magnificent hotels, with their elegant appointments and conveniences are doing much to destroy home life in New York. They supply all that the greatest wealth can obtain in a private residence and every luxury offered by modern ingenuity without the slightest care or responsibility. All that is expected of them is to pay their weekly bills.

But the old way is the better way. It is said that Oliver Goldsmith, the poet, always wanted to get to the nursery when he spent a day with a friend, and there he would play on his flute, sing, dance, tell stories and cut many curious and undignified antics to amuse the children.

You may recall Longfellow's lines:

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

Most parents are proud of their children and resent any criticism of them.

The story is told of a major who, looking at a baby as it lay howling in its mother's arms, remarked, "He's not what you call strictly handsome, but it's the kind of face that grows on you." "It's not the kind of face that ever grew on you," was the indignant reply of the irate mother, "you'd be better looking if it had."

Never forget that the interests of childhood and youth are the interests of mankind, as Henry James so well said.

* * *

June 18.

Topic: Worship and Service.

Hymns: O Day of Rest and Gladness. Worship the Lord in the Beauty of Holiness. Saviour Again in Thy Dear Name.

Lesson: Matthew 4:1-11. Text: Matthew 4:10. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The story of the Temptation is of great interest. We, like our Master, are tempted by the rich prizes which Satan offers. We may learn from him how to resist temptation.

In the reply which Jesus made to the tempter, as recorded in the text, there are two things which we as Christians should ever keep in mind—worship and service. "You must worship the Lord your God, and serve him alone." (Moffatt).

Worship is instinctive. William Jennings Bryan said: "Man is a religious being, the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels toward Mecca, or regarding all space as a temple, communes with the heavenly Father according to the Christian creed, man is essentially devout."

The German scholar, Hugel, said: "Religion takes three forms in its expression, the mystical, the intellectual and the institutional." By the mystical is meant what we call worship, or the response of the human spirit to that which we believe to be other than human.

Of course we can worship anywhere. A writer says: "I once discovered that I could pray on an elevated train roaring into the heart of a metropolis area. Surprising opportunities for the wider worship in accustomed ways and places await those eager for spiritual culture."

But the church should be the center of our worship. It should never be neglected. It is to be regretted that in our day public worship is on the decline.

According to a Gallup Poll more than two adult Americans in every five, or an estimated 30,000,000 people, do not attend church services even once a month.

William Cullen Bryant offered a prayer in which we all might profitably join.

May erring minds that worship here
Be taught the better way;
And they who mourn, and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow
warm,
And pure devotion rise,
While round these hallowed walls the
storm
Of earth-born passion dies.

Worship should be supplemented by service. "Him only shalt thou serve."

Some years ago Dr. Alfred Jansen of Berlin, in his day the greatest eye and ear surgeon in the world, visited Chicago. A number of wealthy people tried to secure his services, but he refused. Two requests were received from very poor people, in these cases he operated. That was Christian service.

* * *

June 25. (Nature Sunday).

Topic: God's Garden.

Hymns: Where Ancient Forests. Joyful, Joyful, We Adore Thee. This Is My Father's World.

Lesson: Genesis 2:1-9. Text: Genesis 2:8. "And the Lord God planted a garden eastward in Eden."

When man was created, he like many today, was without a home. But according to the record God soon took care of

(Turn to page 83)

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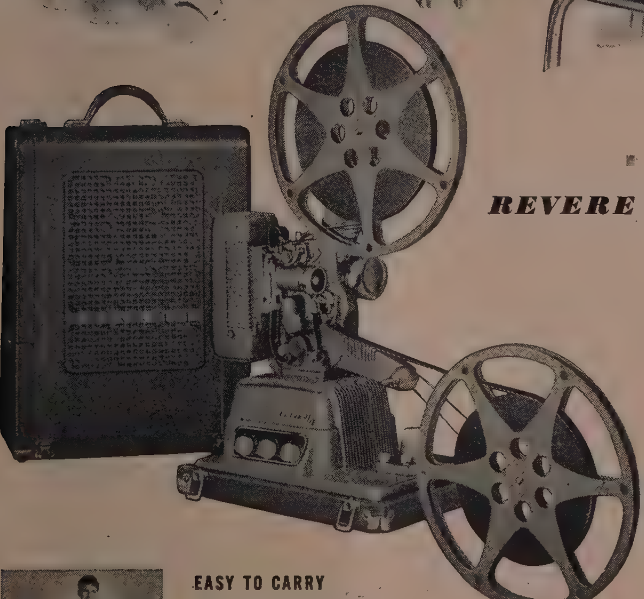

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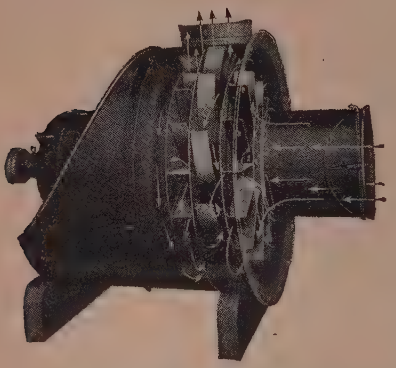

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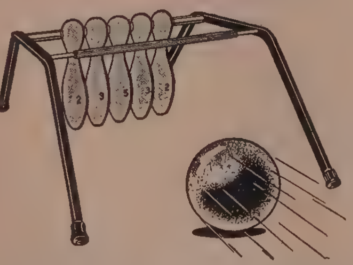

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Jewish Festivals and Holy Days†

September 1949 — September 1950

*ROSH HASHANAH, September 24, 1949 to September 25, 1949. This is the beginning of the Jewish year and the beginning of the High Holy Days. Between now and October 3, 1949 (Yom Kippur) is the ten-day period of penitence, known as Aseret Yeme Teshuvah. Prayer and meditation during those days helps the Jew to experience the reality of God and to dedicate himself anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace, for which the Jews still wait.

FAST OF GEDALIA, September 26, 1949, commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B.C.

SHABBAT SHUBAH, September 29, 1949. Shabbat Shubah derives its name from the Haftarah of that day Hosea XIV, 2-10, which begins with the word Shubah—"Return," i.e., Repent.

*YOM KIPPUR, October 3, 1949. This is the Day of Atonement, a day of fasting and prayer when Jews strive to reawaken the latent spiritual power in their souls so that it may become an effective and directing force in their daily conduct. It is also a time of the renewal of bonds of affection between men.

*SUCCOTH, October 8, 1949 to October 16, 1949. The Feast of Thanksgiving is held on the occasion of the final ingathering of the harvest. At this time a Succah, or booth, is built, symbolizing the wanderings of the Children of Israel in the wilderness of Sinai.

HOSHANAH RABBAH, October 14, 1949. This is the seventh day of the Succoth, the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hoshanah (O Save) were sung to the waving of the palm branches.

*SHEMINI AZERET, October 15, 1949. The eighth day of Assembly, is celebrated after the seventh day of Succoth as the concluding festival of the season.

*SIMHATH TORAH, October 16, 1949. This means "Rejoicing in the Torah" and is the second day of Shemini Azeret. At this time the reading of the Pentateuch is completed and begun anew for the coming year.

*HANUKAH, December 16-23, 1949 (Dedication Days). This celebrates the re-dedication of the Temple by the victorious Maccabees (167 B.C.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Each night a new light is kindled from the sexton, until eight have been kindled.

ASARAH BETEBETH, December 30, 1949. A fast day to commemorate the besieging of the walls of Jerusalem by Nebuchadnezzar's Babylonian army in 586 B.C.

HAMISHAH ASAR BESHEBAT, February 2, 1950. The Jewish Arbor Day, also called the New Year of Trees. Each year in Palestine, school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Palestine.

SHABBAT SHEKALIM, February 14, 1950. During Temple times the call for the payment of the pool tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar). As a reminder of this duty, the passage from Exodus XXX:11-16 was read on the preceding Sabbath.

SHABBAT ZAKOR, February 28, 1950. This name is derived from the special portion of the Torah (Deuteronomy XXV:17-19) read that day, which begins with the word Zakor "Remember Amalek." It was assumed that Haman was an Amalekite.

FAST OF ESTHER, March 2, 1950. Commemorates the day when the Jews of Persia fasted and prayed that they might be spared the massacre planned by Haman.

*PURIM, March 3, 1950. Commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

SHUSHAN PURIM, March 4, 1950. This is the day when final triumph was achieved in Shushan.

SHABBATH PARAH, March 7, 1950. Preceding the Passover, proper steps to become ritually clean had to be taken as preparation for eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers XIX), was read.

*PASSOVER (PESACH), April 2-9, 1950. Celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzoth are eaten in place of leavened bread. On the first and second nights of the

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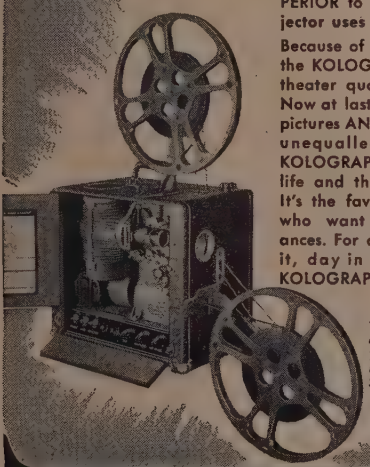
†The Jewish calendar with the explanations has been provided by Dr. Maeanna Cheserton-Mangle of the Religious Press Committee.

*These days are the most significant ones.



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festival, the traditional Seder is held in the home, at which the historical ideal of freedom is reaffirmed. It was the Seder to which we refer as Jesus' last supper with his disciples.

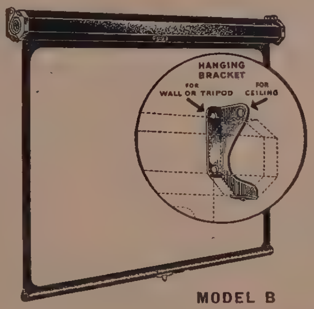
*SHAVUOTH, May 22-23, 1950. The Feast of Weeks is called this because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

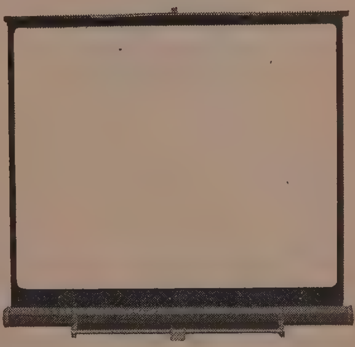
SHIVAH ASAR BETAMMUZ, July 2, 1950. This is a fast day which commemorates the day when the Babylonian army of Titus made the first breach in the wall of Jerusalem during the siege in the year 586 B.C.

TISHAH BEAB, July 23, 1950. This is the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (586 B.C.) and also of the second Temple by the Romans (70 A.D.).

THE MONTHS OF THE JEWISH YEAR 5710
September, 1949 — September, 1950

TISHRI	9/24/49 - 10/23/49
CHESHVAN	10/24/49 - 11/21/49
KISLEV	11/22/49 - 12/20/49
TEBETH	12/21/49 - 1/18/50
SHEBAT	1/19/50 - 2/17/50
ADAR I	2/18/50 - 3/18/50
NISSAN	3/19/50 - 4/17/50
IVAR	4/18/50 - 5/16/50
SIVAN	5/17/50 - 6/15/50
TAMMUZ	6/16/50 - 7/14/50
AB	7/15/50 - 8/13/50
ELLUL	8/14/50 - 9/11/50





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Church Calendar and Service Guide

July 1949 — June 1950

THE historic church year starts with Advent. The denominational year varies according to the denomination. The calendar year starts January first. We believe that the minister's executive year starts about July first. The active program of the American church runs from fall through the spring. The summer months offer an opportunity for rest, recreation and planning for the year in advance. So our yearbook is arranged around this idea.

This guide combines several calendars. First are the dates of the calendar for the current years. Then the days of the historic church calendars are given. Next we have inserted the special seasons according to a worship calendar prepared by the Committee on Worship of the Federal Council of Churches. Then, we have listed special days which churches are accustomed to observe.

In dividing into seasons we have accepted the divisions of the Federal Council's committee. To these we have added one which we think is very essential. The weeks of July and August, through the next to the last Sunday, have definitely been designated as a season of re-creation and refreshment.

SEASON OF RE-CREATION AND REFRESHMENT

The wise minister will not try to keep too many activities in this period. Keep the church open, of course. Have respectable services which have been well planned. Keep a nucleus of the church school. But avoid any evidence of high pressure methods.

It is a splendid season for vacation Bible schools, picnics, reunions, etc.

July

3 Third Sunday after Trinity
Fourth Sunday after Pentecost
Independence Sunday
(Congregations may be small during the summer months. Remember that many of your people are worshipping in camp, in other cities and in summer schools.)

10 Fourth Sunday after Trinity
Fifth Sunday after Pentecost
(Summer sermons on open air themes have an appeal in this season.)

17 Fifth Sunday after Trinity
Sixth Sunday after Pentecost
(Your congregation is probably complaining because of lack of ventilation. Last year you said something would be done about this before another warm season. Has it been taken care of?)

24 Sixth Sunday after Trinity
Seventh Sunday after Pentecost
(Next month is guest preacher month. The minister should make sure of certain things. That there is a minister provided for each Sunday. That he will be paid a fair honorarium. That his check will be available before he leaves the church. That if he is to stay overnight that entertainment has been arranged.)

31 Seventh Sunday after Trinity
Eighth Sunday after Pentecost
(Talking of ventilation: are you using such resources as you have, such as open windows, forced air circulation, fans placed at strategic positions, open windows and doors during the cool nights.)

August

7 Eighth Sunday after Trinity
Ninth Sunday after Pentecost
(Your church may have guest preachers. There will be, also, guests in the pews. Do you have a guest book or pew cards for them to sign? Some ministers make it a point to write the guests when they return expressing regret that they were not personally present to greet them.)

14 Ninth Sunday after Trinity
Tenth Sunday after Pentecost
("The official documents of American history . . . affirm and reaffirm that this is a religious nation."—*U. S. Supreme Court Decision.*)

21 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost
Old Home Church Sunday
(Old Home Church Sunday is being increasingly recognized. It is about the one chance you have for a special Sunday during the summer months.)

KINGDOMTIDE

The Committee on Worship of the Federal Council of Churches created the season known as Kingdomtide. It is used to denote the weeks of returning activity after the summer months. Kingdomtide starts with the last Sunday in August and continues until Advent.

August

28 Eleventh Sunday after Trinity
First Sunday in Kingdomtide
Festival of Christ the King

(Have the guest cards been collected during the summer months so the minister may have them on his return?)

September

4 Twelfth Sunday after Trinity
Second Sunday in Kingdomtide
Sunday before Labor Day
(The local press has learned to expect statements on labor and industry from the clergy on this day. Make sure your statement is sent to the press early enough for consideration. You will find information in the letter of the Federal Council's Department of the Church and Social Service to be released late in August.)

11 Thirteenth Sunday after Trinity
Third Sunday in Kingdomtide
(Not much sense in sending out financial statements during July and August. But now is the time to get them into the mails.)

(Perhaps this is a good Sunday to invite all your young people who will soon leave for college. They should have a friendly recognition service before leaving. Some churches observe this Sunday as Rally Day. More will observe the first Sunday in October.)

18 Fourteenth Sunday after Trinity
Fourth Sunday in Kingdomtide
(Your church boards should have their first meetings of the year during September. If a planning conference was held earlier, a good start has been made.)

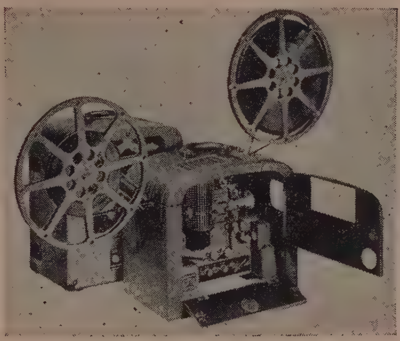
25 Fifteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Beginning of Religious Education Week
Rally Day

October

2 Sixteenth Sunday after Trinity
Sixth Sunday in Kingdomtide
World Communion Sunday
(This should be a great day. A common prayer of Christians seeking communion with their Christ arises from all parts of the world. Why not, also, make it a pay-up Sunday?)

9 Seventeenth Sunday after Trinity
Seventh Sunday in Kingdomtide
(This is a good day for "open house" or "parents' day" in the church school. If you can announce classes for parents you will be off to a splendid start.)

16 Eighteenth Sunday after Trinity
Eighth Sunday in Kingdomtide
(Churches which observe a fall Loyalty Month should have the plans consummated by this time. There are two methods: the mail effort and personal visitation. If but one visi-



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tation is to be made in the year we recommend the fall mail campaign and the personal effort during Lent. Churches which follow the calendar year will find this plan suitable for it will not interfere with the every-member canvass.)

23 Nineteenth Sunday after Trinity
Ninth Sunday in Kingdomtide
(Some churches are getting busy on the Every-Member Canvass plans. Some are working on the programs for the annual meeting.)

29 World Temperance Day

30 Twentieth Sunday after Trinity
Tenth Sunday in Kingdomtide

31 Reformation Day
(Reformation Day commemorates Luther's nailing of his ninety-five theses upon the door of the cathedral church in Wittenberg. The Sunday before is a natural time to present the historic claims of Protestantism.)

November

1 All Saints Day

2 All Souls Day

6 Twenty-first Sunday after Trinity
Eleventh Sunday in Kingdomtide
Sunday before Armistice Day
World Peace Sunday
(November 11 is still Armistice Day and the Sunday before World Peace Sunday. Observe it carefully, prayerfully and with hopefulness. It is not a day for "100% Americanism," but rather for the presentation of a picture of world brotherhood in a divided world.)

13 Twenty-second Sunday after Trinity
Twelfth Sunday in Kingdomtide
(Do you keep attendance figures year after year? This is a good time to check the number at the morning worship and the Sunday school attendance.)

20 Sunday before Advent
Thirteenth Sunday in Kingdomtide
Men and Missions Sunday
Sunday before Thanksgiving

24 Thanksgiving
(Community services seem to be growing for the Thanksgiving season, It is a religious service for all citizens, regardless of race or religion.)

ADVENT AND CHRISTMASTIDE

Kingdomtide ends with the Sunday before Advent. The weeks of expectancy which culminate in Christmas should be joyous ones.

November

27 First Sunday in Advent
Advent Sunday
(Sermons suitable for the season should be preached. The Christmas exercises of the church school should be planned by this date.)

December

4 Second Sunday in Advent
Bible Sunday
(The Sunday school Christmas program has been planned. The choir has selected its Christmas music. The various organizations are working on Christmas charities.)

11 Third Sunday in Advent
("The crying need of a broken and suffering world is a return to the simple, courageous faith of the Pilgrim Fathers . . . and a rekindling of the deep impelling belief in God which they had.")

18 Fourth Sunday in Advent
Sunday before Christmas
(Christmas falls on Sunday. The church must plan its services carefully to preserve the home festivities. Many activities can be held in the days, and evenings, just before Christmas.)

25 Christmas Day
(O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.)

1950

January

1 First Sunday after Christmas
Week of Prayer Begins
(How better to start the new year than by observing the Week of Prayer. The Federal Council will suggest topics for discussion.)

EPIPHANY

"Thy light is come." Epiphany is a season of manifestation—revelation. In the local church it may well be a period of expansion, special meeting, evangelistic effort and similar activities.

January

6 Epiphany
Twelfth Night

8 Sunday after Epiphany
Missionary Day
(Churches which plan special revival services will find the following weeks a good season. The Lenten weeks which will follow offer a devotional period to deepen the spiritual life of the converts.)

15 Second Sunday after Epiphany
(In just another month Lent starts. Now is a good time to get the subjects together for your special Lenten series of sermons.)

22 Third Sunday after Epiphany
(The wise minister presents all of his plans to his official board. He is now thinking of training classes, new additions to the church, visitation evangelism and special meetings. These plans belong to the entire church.)

29 Fourth Sunday after Epiphany
("The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country." *William Howard Taft*)

February

5 Septuagesima Sunday
Boy Scout Week Begins
(See the special Boy Scout service in this issue.)

12 Sexagesima Sunday
Race Relations Day
(Race relations day is given this date because it is the Sunday nearest to the birthday of Abraham Lincoln.)

19 Quinquagesima Sunday
Brotherhood Day
Day of Prayer for Students
(Brotherhood day which offers an opportunity for cooperation between the religions is the Sunday nearest to the birthday of George Washington.)

LENT

The Lenten season begins with Ash Wednesday and continues to Easter. It is a period almost universally observed by Christians for prayer, devotions and enlarging the spiritual life.

February

22 Ash Wednesday

24 World Day of Prayer

26 First Sunday in Lent
(The man who delights in serial preaching finds this the best preaching period of the year. He is assured of a fairly stable congregation. By all means plan your sermons for the entire six weeks so that there is clear continuity running through them.)

March

5 Second Sunday in Lent
(Some people prefer definite tasks to express their devotional loyalties. They will be glad to respond to the minister's invitation for personal work during this period of the year.)

12 Third Sunday in Lent
(You will receive many new members during this season. Have you compiled a personal prayer and prospect list? Having the names in black and white will help.)

19 Fourth Sunday in Lent
Stewardship Sunday
("Bless thou the gifts our hands

For the Minister

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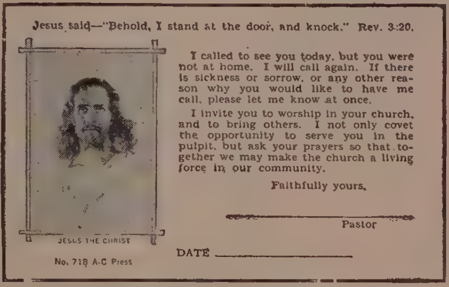

Jesus said—"Behold, I stand at the door, and knock." Rev. 3:20.

JESUS THE CHRIST

I called to see you today, but you were not at home. I will call again. If there is sickness or sorrow, or any other reason why you would like to have me call, please let me know at once.

I invite you to worship in your church, and to bring others. I not only covet the opportunity to serve you in the pulpit, but ask your prayers so that together we may make the church a living force in our community.

Faithfully yours,

____________ Pastor

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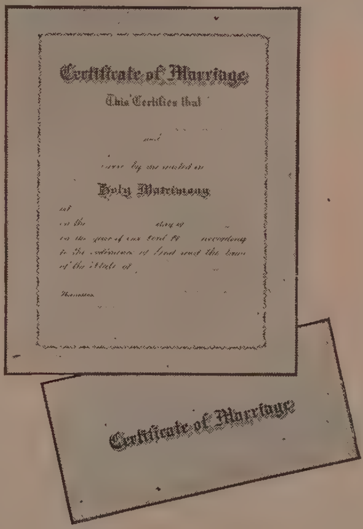

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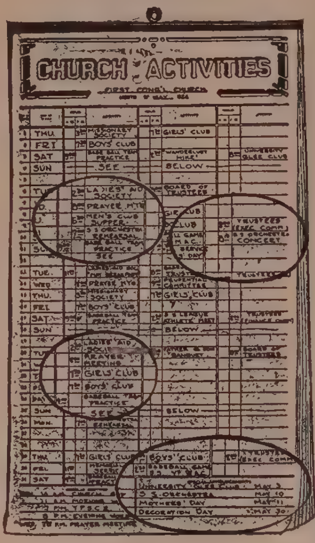

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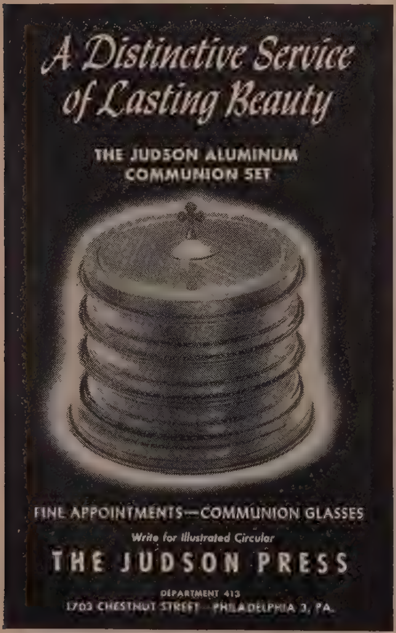
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have brought,
Bless thou the work our hearts have planned;
Ours is the wish, the will, the thought,
The rest, O Lord, is in thy hands.")

26 Fifth Sunday in Lent
(Passion Sunday)
(Here is an interesting thing. Lenten and Easter dates coincide in the western and eastern churches this year. Have you ordered your "Easter to Pentecost" pledge cards? See the announcement under Easter.

April

2 Palm Sunday
(If you have not joined the Protestant churches which hold special palm leaf services on this day we recommend the custom to you.)

6 Maundy Thursday

7 Good Friday

EASTERTIDE

Eastertide starts with Easter Day and continues up to Whitsunday. This day is also known as Pentecost. The period from Easter to Whitsunday is a good one to use for instructions in the history of the early church and responsibilities of church membership. Every church has a full congregation for Easter services.

April

9 Easter Sunday
(Easter for both the eastern and western churches.)
(Last year many churches announced special services for the several weeks between Easter and Pentecost. If you have not seen them, ask the publishers of this magazine for a sample card which pledges attendance during this season.)

16 First Sunday after Easter
(Recall that the formative days of the Christian church were in the weeks which followed Easter. Help your people to understand their significance.)

23 Second Sunday after Easter
(Don't wait too long before holding a reception for the new members received at Easter. The big brother idea is a good one for integrating the new members into the work of the society.)

30 Third Sunday after Easter
("The Christian year preserves the personality of religion"—*Phillips Brooks*.)

May

7 Fourth Sunday after Easter
("A crowd is not a church; a multitude is not a church. Eloquence may gather a crowd; the orator may assemble a multitude; but Christ, alone, in the midst of it can make that crowd a church.")

14 Fifth Sunday after Easter
Rogation Sunday
Mother's Day
Festival of the Christian Home
Rural Life Sunday
(Good choice of special days for your plans.)

18 Ascension Day

21 Sunday after Ascension Day
(The English title for this day is "Expectation Sunday." The Ascension is forgotten as the worshipper looks forward to Whitsunday.)

28 Whitsunday
Pentecost
Christian Unity Sunday
Memorial Sunday
(The delightful days of June are just ahead. There is graduation, children's day, planning for camps, etc. It should be a good month.)

June

4 Trinity Sunday
First Sunday after Pentecost
(The work of the year begins to close in. The minister has probably made plans for the vacation of himself and family. He is thinking of the vacation weeks in the church. Most churches let down for July and August.)

11 First Sunday after Trinity
Second Sunday after Pentecost
Children's Day
(On the whole a summer let-down is healthy. But the church should be kept open. Orderly services should be provided the worshippers. If musicians and ushers take vacations substitutions should be provided.)

18 Second Sunday after Trinity
Third Sunday after Pentecost
Father's Day
(Father's Day is one of the new observances in the church calendar. Some churches prefer to honor both Father and Mother on the second Sunday in May under the title "Festival of the Christian Home.")

25 Third Sunday after Trinity
Fourth Sunday after Pentecost
Nature Sunday
(And so we close another year.)

PRESBYTERIANS PURCHASE WANAMAKER CAMP

Island Heights, New Jersey — The Presbyterian Synod of New Jersey has purchased the 13-acre Camp Wanamaker, Inc. property here.

The property has a 540-foot frontage on Barnegat Bay. In addition to a two-story main building, it also includes a two and a half-story staff building, a one and a half-story shower building, an athletic field and other smaller structures.—RNS

A Sermon Calendar for the Year

(From page 74)

him. He planted a garden. It was situated in Eden. It contained trees that produced food and ornamental shrubs. Two of the trees had special qualities—the tree of knowledge and the tree of life. Man's first home was in the great outdoors.

God still provides the human race with gardens. Man is constantly destroying what God has made and what he makes himself. But nature continues to produce food to gratify the taste and beauty to gratify the eye.

"What profusion there is in his work," said Henry Ward Beecher. "When trees blossom there is not a single breastpin, but a whole bosomfull of gems, and of leaves they have so many suits that they can throw them away to the winds all the summer long. What unnumbered cathedrals has he reared in the forest shades, vast and grand, full of curious carvings, and haunted evermore by tremulous music. And in the heavens above, how do stars seem to have flown out of his hand faster than sparks out of a mighty forge!"

A man who signed himself "Country Jake," sent a report of his garden and of the visitors who came to see it, to a newspaper.

He wrote: "They gave me credit for rearing those graceful plants swaying so gently in cadence to the rhythm set by an autumnal zephyr. They thought that I was responsible for those many sensitive shades of glowing color. They thought that I must have had something to do with the calm, hushed atmosphere there in the garden.

"How wrong they were. True, I spaded the ground and set the plants therein and pulled out a weed now and then. That's my half of the partnership. But from there on the sturdy stalk, the lattice work of green leaves and bursting blooms all were the handiwork of my partner — God."

The season is here when we can enjoy the beauties of nature. A writer says:

One is nearer God's heart in a garden
Than anywhere else on earth.

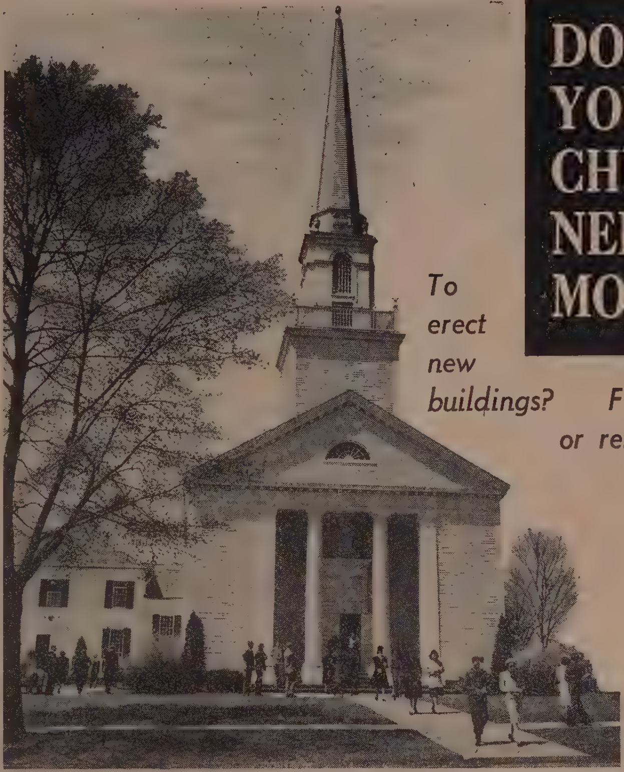
City people especially enjoy God's out-of-doors. Keats wrote:

To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven—to breathe a prayer
Full in the smile of the blue firmament.

Who is more happy, when, with heart's content,
Fatigued he sinks into some pleasant lair
Of wavy grass, and reads a debonair
And gentle tale of love and languishment?

HUMAN BLOCKADE KEEPS PASTOR FROM CHURCH

Bridgeport, Connecticut—Members of the board of trustees of St Mary's Ukrainian Orthodox Church here formed a human blockade before the church to deny entrance to Bishop Bohdan Shilpka and the clergyman he has named to replace the Rev. Andrew Beck, pastor at St. Mary's for thirteen years.—RNS



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A Marriage Service

*Arranged by Edward E. Chipman**

When the couple have presented themselves before the minister, the service proceeds as follows:

The Minister

SALUTATION:

"Our help is in the Lord, who made heaven and earth. Except the Lord build the house, they labor in vain who build it."

PRAYER OF INVOCATION:

(With slight modification this may be omitted here, and if desired, used in place of the prayer following the ring ceremony.)

O God, our heavenly Father, with humility we bow before Thee, as we acknowledge the wisdom which has so ordered human life that one man with one woman shall find life's sweetest joys and noblest love in life-long companionship, together and with Thee.

We assemble in Thy presence with glad hearts, to witness the union of these two lives for the building of a partnership and the creation of a new home within the circle of our fellowship. With gratitude we see continually that Thou hast ordered all things for our enjoyment and our good.

As these two, Thy children, (our loved ones and friends), voice each to the other the vows meant to make them, in Thy sight and in the sight of all men, life-long partners and sharers of all that life shall hold, may Thy spirit attend upon them and upon us, and hallow in our memories this ceremony, so oft repeated and sanctioned in Thy name. Amen.

TO BRIDE AND GROOM:

As those who would, in fidelity of spirit and according to law, enter into the permanent fellowship and love relation of marriage, you two have come together at this time.

Love has been called the interpretation of life at its noblest; and in marriage this means the growth and development, the sharing and forbearing, the joying and sorrowing of partners, who together may ennoble their love and their lives in relation to themselves, their home, their fellows, and their God.

The law of the state may grant permission to marry, the thought of God may bless a marriage, but the true joys of marriage and its future, the making of a union secure and holy and spiritually fruitful, are in your keeping, in the attitude of mutual trust in which you come, in the purposing at all efforts to make your marriage a success, in mutual reliance upon God, and in that perfection of love which truly casts out fear.

THE VOWS

TO GROOM:

In this mind do you,__________, take ________________ to be your partner in all future adventure of life, as your equal, as your companion, and as your wife, to live with in sickness and in health, in good and evil times, to make a home, to share her joys and sorrows, to make her happy so far as in you lies, to love her and to cherish her—so answer,—"I do."

Groom: "I do."

TO BRIDE:

In this mind do you,__________, take ________________ to be your partner in all future adventure of life, as your equal, as your companion, and as your husband, to live with in sickness and in health, in good and evil times, to make a home, to share his joys and sorrows, to make him happy so far as in you lies, to love him and to cherish him—so answer,—"I do."

Bride: "I do."

RECOGNITION CONCERNING HOME, COMMUNITY, AND GOD:

You, __________, and you, __________, have assented, before God and this company, to the obligations and privileges of wedlock, vowing to love each other, body, mind, and spirit, with all gentle and tender regard. Do you herewith now purpose to create a home which shall be a center of Christian cheer, promoting every good for its children and for others? Do you pledge yourselves, with fidelity and loyalty to this home, and in mutual devotion and helpfulness, to face every obstacle, determining to love and cooperate for its enrichment throughout your life? And do you further vow to cherish and maintain a sense of God's presence with you, living and loving in such manner as shall honor yourselves and add to His praise?—So answer,—"I do." (or "We do.")

Both together: "I do." (or "We do.")

Giving of the Bride

MINISTER:

Who gives this woman to be married to this man?

Bride's Father, or Giver, shall put

---

*Minister, First Baptist Church, Factoryville, Pennsylvania.

her right hand in the minister's, (who shall cause the groom to take the bride's right hand in his right)—"I do."

Joining of Hands

(Where there is no giving of the bride)

MINISTER:

In token of your pledges you will join your right hands.

Testification

MINISTER: Repeat after me:

GROOM:

I, ----------, take thee, ----------, to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part; and thereto I pledge thee my faith.

BRIDE:

I, ----------, take thee, ----------, to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part; and thereto I pledge thee my faith.

(Couple release hands.)

The Ring

MINISTER:

Of these your solemn vows the ring, given and taken, is the seal. (Minister here receives ring from best man, who places it in center of minister's Service Book, groom receiving same therefrom. Groom places ring on third finger of bride's left hand, and holding it there, repeats after minister:)

GROOM:

With this ring which I now give, in token of my love and faith, I thee wed, and with true and faithful affection I thee endow.

BRIDE:

With this ring which I now receive (or give, in case of double ring ceremony), in token of my love and faith, I thee wed, and with true and faithful affection I thee endow.

Prayer(s)

LET US PRAY:

(Here the minister may lead bridal party and all the company in the Lord's Prayer): "Our Father . . ." (Or, if this is not included, proceeding immediately to the prayer below):

MINISTER:

Most gracious heavenly Father, grant Thy blessing, we pray, upon these two who have here pledged themselves in the bond of marriage. Let love and affection gain completeness in their lives. May they find their separate gifts more than doubled by being united, and the burdens they shall bear together greatly lightened by being shared. Command Thy benediction upon the home they build together. May it be through their efforts a centre of quiet hospitality, and a place of welcome refuge for all who come therein. May their faith in Thee never fail, but constantly grow in strength. May their love for each other increase with the years, and their fellowship become dearer and purer and holier, because they trust in Thee. And let Thy blessing rest upon all those whose hearts turn in loving interest to this their wedding hour. Through Jesus Christ our Lord. Amen.

Pronouncement of Marriage

MINISTER:

Having pledged yourselves before these witnesses, as in the presence of God and in the sincerity of your own hearts,—in accordance with the laws of the State of -------- and by the authority vested in me as a Christian minister, I pronounce you legally married, husband and wife.

MINISTER (continuing):

God is an unfailing support and Jesus Christ a sure guide to have with you through life, and to help shape and ennoble your ideals and living. May

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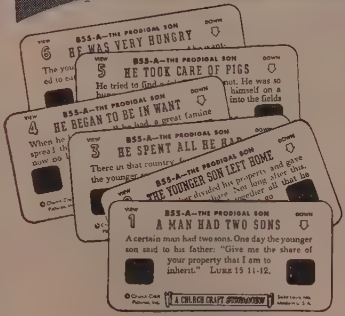
B55-A—THE PRODIGAL SON
6 HE WAS VERY HUNGRY
5 HE TOOK CARE OF PIGS
4 HE BEGAN TO BE IN WANT
3 HE SPENT ALL HE HAD
2 THE YOUNGER SON LEFT HOME
1 A MAN HAD TWO SONS
A certain man had two sons. One day the younger son said to his father: "Give me the share of your property that I am to inherit." LUKE 15 11-12.
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BENEDICTION:

"The Lord bless, preserve, and keep you. The peace of God, which passes all understanding, keep you in perfect love. Amen."

A MARRIAGE SERVICE
II

Note: This service is the same as I, except that the address to the bride and groom is different, and the pronouncement of marriage shorter and with one differing sentence. Outline of the service by comparison and difference follows:

SALUTATION:

The same.

PRAYER OF INVOCATION:

The same.

ADDRESS TO THE BRIDE AND GROOM:

Within the walls of this (holy place, home) you come today, in the fellowship of this (company, circle) of your loved ones and friends, and in the consciousness of the presence of God, to affirm your mutual vows of marriage.

You come with intent to assume a common name, and to blend your temporal and spiritual interests in the responsible and honorable state of wedlock.

In seeking the ministrations of the Christian church you evidence the desire not only to secure the sanction of the state, but also the blessing and attendance of God upon this new and supremely important venture of your lives. You therefore stand here, as vowing in God's sight, not merely to enter into the endearing relations of married fellowship, but as vowing also to maintain in the home you build a working relation as partners, whereby your separate lives shall be healthily strengthened, nobly disciplined, and spiritually beautified; whereby also in you and yours there shall be builded, through your constant cooperation and earnest concern, those attitudes and habits which make the home happy and community life secure.

THE VOWS (Traditional)

TO GROOM:

In this mind do you, --------, take -----------, to be your wedded wife, to live together in the holy estate of marriage? Do you pledge yourself before God, to love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others, keep ever faithful to her, so long as you both shall live?

Groom: "I do."

TO BRIDE:

(Same for bride)

Bride: "I do."

RECOGNITION OF HOME, COMMUNITY, AND GOD

(Omitted, since address to the bride and groom recognizes these.)

GIVING OF THE BRIDE:

The same.

JOINING OF HANDS:

The same.

TESTIFICATION:

The same.

THE RING(S):

The same.

PRAYER(S):

The same.

Pronouncement of Marriage

MINISTER:

And now, by virtue of the authority vested in me as a Christian minister, and by the laws of the state of-------, I pronounce you (legally married), husband and wife. And may this tie, so solemnly assumed, never be lightly esteemed or broken.

BENEDICTION:

The same.

Dedication of Choir Vestments*

Dearly beloved, inasmuch as new vestments have been purchased for the choir of this church, it is fitting that we pause and dedicate them to the glory of Almighty God, and to pray that he will bless us in the future use of them. May his smile of approval be upon us now and evermore.

MINISTER: That those who worship here shall through the ministry of music, learn of Thy great love and commit their lives unto Thee.

CONGREGATION: We earnestly and fervently pray to Thee, O Lord of Hosts.

MINISTER: That as we come before Thee with songs of praise, Thou wilt abundantly bless.

CONGREGATION: We earnestly pray to Thee, O Lord, our Rock and our Hope.

MINISTER: That all who worship here shall be inspired, comforted, and realize Thy presence through the ministry of sacred music.

CONGREGATION: We humbly pray and beseech Thee, O Lord, our Lord.

MINISTER: That we shall not forget those whose labors of yesterday bless us today.

CONGREGATION: May we never

---

*Compiled by G. E. Bright, Methodist Church, Philippi, W. Va. Taken from the July, 1943 issue of "Church Management."

forget these, Lord of heaven and of earth.

MINISTER: That we recognize and appreciate these who give a ministry of labor and love in our midst today.

CONGREGATION: We are grateful to Thee for these, O Lord, and beseech Thee to give unto them a blessing.

MINISTER: That by proper use of these vestments this church shall increase in power, praise and in lofty purpose to promote Thy Kingdom in this world.

CONGREGATION: We consecrate these vestments to the development of Thy kingdom, O Lord.

MINISTER: That as we behold these vestments in days to come, the love for the church—our spiritual mother—shall be quickened, and new loyalty pledged unto her.

CONGREGATION: We dedicate these vestments to this high and holy purpose, O Lord, our God.

MINISTER: That the gospel shall come to us by sacred melody, as well as by the preached word.

CONGREGATION: We dedicate these vestments unto Thee, O Lord, our Saviour and Friend.

Unison Prayer

O Thou God of beauty and order, we pray that Thou will accept this the work of our hands which we now bring to Thee. May no careless word or act ever detract from the holy purpose to which we have dedicated these vestments. Be Thou always with those who shall wear these, and through their ministry bless Thou this church, through Jesus Christ, our Lord. Amen.

MINISTER: As minister of this church, I hereby dedicate these choir vestments to the glory of Almighty God, and to the promotion of His kingdom. In the name of the Father, Son and Holy Spirit. Amen.

CHINA CHRISTIAN COLLEGES CONTINUING THEIR WORK

New York——All eight Christian colleges in Communist occupied areas in China are continuing their regular work with no essential changes in curriculum or personnel, according to informationtion received here by the United Board for Christian Colleges in China.

The mission-supported institutions are Cheeloo, Ginling, Hangchow, Hua Chung, Nanking, St. John's, Soochow and Yenching.

A report issued by the board, American headquarters for the eight colleges, stated that these institutions "are coming through the turn-over relatively unscathed, and there is as yet no evidence that they will not be permitted to continue.

The board disclosed that requests had been received from Yenching University and the University of Nanking for new teachers to be sent to the field in time for the beginning of the fall semester.

These requests, the board said, indicate that American teachers are not unwelcome in Communist territory and that Chinese college administrators believe such personnel will be permitted to enter the country.—RNS

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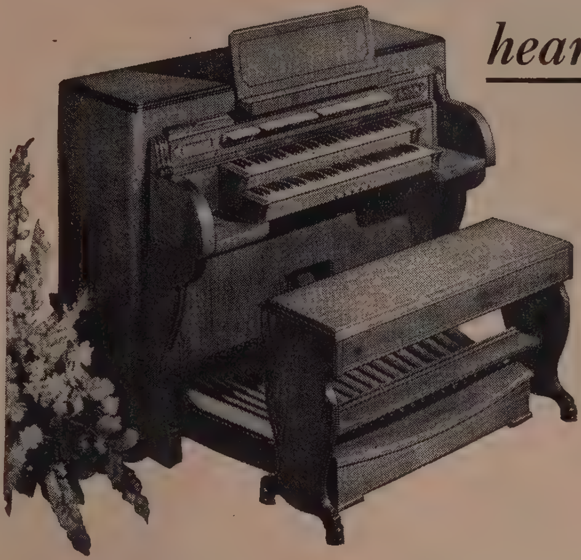

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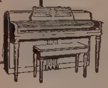

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Handbook of Dedications

This department, "Handbook of Dedications," has appeared in the July Directory issue of "Church Management" for eight years. By preserving your copies of our July Directory issues you have in your file the most complete material of this kind available.

Dedicating Building Improvements and Memorial Chimes*

Litany of Consecration

To the end that the increased beauty of this church building may lead people to remember and praise the giver of all beauty,

We consecrate these building improvements.

To the intent that the additional quiet and comfort of this sanctuary may assist people in the practice of thoughtful meditation and worship,

We consecrate these building improvements.

To the purpose that the architectural designs and lighted cross may turn many travellers' hearts toward nobler living and fuller faith in God's saving grace,

We consecrate these building improvements.

Solo, "Bless This House."

Litany of Dedication

In appreciation of Mrs. Nellie Smith's generous gift which largely made possible the exterior improvements on this church,

We provide these memorial chimes.

As a reminder of Mrs. Smith's modesty in living and unostentatious manner of giving,

We set apart these memorial chimes.

To the sending out of hymns of comfort and hope and challenge,

We hereby dedicate these memorial chimes.

To the glorifying of God's name and to the continued sharing of the Gospel's invitation and message through music,

We do now dedicate these memorial chimes.

Prayer of Dedication (in unison):

Eternal Saviour, Giver of life and joy, we thank thee for thy love thru the years and for the work of thy Holy Spirit which begets every worthy thought and deed. As we set apart these chimes and building improvements in gratitude and devotion, we would also set apart ourselves to fuller discipleship. Accept us as thy partners and fit us for thine eternal service, thru Jesus Christ. Amen.

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*This combination service was used in the Mount Washington Presbyterian Church, Pittsburgh 11, Pennsylvania. It was arranged by the minister, Donald M. McGarrah.

A Service of Thanksgiving and Dedication*

MINISTER: For the faith of pioneers who planted the seed of true religion in the soil of Oregon, and for the fidelity of their children who watered the same, that there might be spiritual fruit to nourish and enrich the life of this new country,

PEOPLE: We praise thee, O God.

MINISTER: For thy merciful providence which rewarded their labors with increase, and prospered the work of their hands, that there might be given unto us the blessings of a community of faith and a place wherein to worship thee,

PEOPLE: We praise thee, O God.

MINISTER: For the visitation of Thy Spirit which has awakened vision of greater works than theirs which we must undertake in response to greater challenges of the present, and for the will to achieve the same into Thy glory,

PEOPLE: We praise thee, O God.

MINISTER: The new heating and ventilating of the sanctuary installed to the end that we may worship without distraction,

PEOPLE: We dedicate unto the worship of Thy holy name.

MINISTER: The rooms for the various departments of the church school, together with their adornments and appurtenances designed that our youth may be instructed in the knowledge of Him who is the Truth, the Way, and the Life,

PEOPLE: We dedicate to the Christian education of children and youth.

MINISTER: The church offices wherein are kept the records of our fellowship, and in which the various services and ministries for the welfare of the church are administered.

PEOPLE: We dedicate to the efficient order and to the maintenance of the vitality of our church.

MINISTER: The lounge, its appointments and furniture, designed to satisfy the needs of youth for fellowship, beauty, study, and conference, that they may grow in "wisdom and stature, and in favor with God and man,"

---

*This splendid service of consecration is the joint product of Paul S. Wright and Donald L. Leonard, ministers of the First Presbyterian Church, Portland, Oregon. The words of dedication follow, which relate in brief the history of the church, revealing divine guidance.

PEOPLE: We dedicate to our youth in the name of their Lord.

MINISTER: The kitchen and dining room, skillfully designed and beautifully appointed, that in preparation of food there may be a remembrance of Thy mercies and in the breaking of bread fellowship one with another and with Christ, the unseen guest,

PEOPLE: We dedicate to Thy use, for the increase of fellowship and of Thy spirit among us, O Christ.

MINISTER: Almighty God, whom it hath pleased to lay upon us responsibilities for the present moment of history, and hast prepared us more adequately to discharge the same by the gifts of a great heritage and the promise of Thy continued grace, may we now address ourselves to the tasks of the future, appointed unto us in Thy wisdom, forgetting those things which are behind, and reaching forth unto those things which are before, prosper us in all undertaking, that they may be begun and ended in Thee. Forbid that we shall grow weary in well doing, or in anything fall short of Thy expectation; Let us finish our course with joy, keeping faith with those who have gone before, and with one another, until it shall please Thee to call us from the labors of earth to the exalting tasks of heaven; In Jesus' Name, Amen.

The Lord's Prayer

A Scout Service With the Psalms

By Mary Dickerson Bangham and Amelia Howell Fowler

The following arrangement of Psalm verses and Scout laws may be used as part of a service of worship on a Sunday in which the Boy Scouts are attending as a guest group. Or it may be used for a Scout camp-fire service, or as part of a Sunday morning worship at a summer Scout camp.

If used for a Sunday morning church worship, we suggest the following hymns for congregational singing: "Courage, Brother, Do Not Stumble," "Be Strong! We are Not Here to Play" and "Faith of Our Fathers." (*Hymnal for American Youth*, edited by H. Augustine Smith, is especially rich in hymns appropriate for such an occasion, particularly hymns 95-102.) For the Scripture reading, we suggest Psalm 19.

On any Scout occasion the Scout Oath and Laws will be given. In thus combining them with Scripture, we suggest that the laws of the Scouts, and the parallel words of the Psalmists, be given antiphonally. If the Scouts come to the front of the congregation and face them, the effectiveness will be much increased. The Scouts may give each Scout law; the leader of the Scouts, or the minister—especially if Scout chaplain—may give the verses from the Psalms which correspond in meaning.

Strangely enough, the Psalmists have nothing to say about thrift. Rather than substitute another Scriptural verse, we suggest that this fact be mentioned before the antiphonal reading is given and that a short pause follow the stating of Law 9.

The Scout Laws and the Psalmists'

TROOP: A Scout is trustworthy. Law 1.

LEADER: Put your trust in the Lord.

TROOP: A Scout is loyal. Law 2.

LEADER: I have chosen the way of truth.

TROOP: A Scout is helpful. Law 3.

LEADER: Judge the poor and fatherless: Do justice to the afflicted and destitute. Rescue the poor and needy.

TROOP: A Scout is friendly. Law 4.

LEADER: The earth is full of the loving-kindness of the Lord.

TROOP: A Scout is courteous. Law 5.

LEADER: Gracious is the Lord, and righteous; Yea, our God is merciful.

TROOP: A Scout is kind. Law 6.

LEADER: The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

TROOP: A Scout is obedient. Law 7.

LEADER: For the word of the Lord is right; And all his work is done in faithfulness.

TROOP: A Scout is cheerful. Law 8.

LEADER: The Lord reigneth; let the earth rejoice; Let the multitude of isles be glad.

TROOP: A Scout is thrifty. Law 9.

TROOP: A Scout is brave. Law 10.

LEADER: The Lord is my light and my salvation, Whom shall I fear? The Lord is the strength of my life; Of whom shall I be afraid?

TROOP: A Scout is clean. Law 11.

LEADER: Create in me a clean heart, O God; And renew a right spirit within me.

TROOP: A Scout is reverent. Law 12.

LEADER: O Lord, how manifold are thy works! In wisdom hast thou made them all; The earth is full of thy riches . . .

O come, let us worship and bow down, Let us kneel before the Lord, our Maker: For he is our God.

Singing of the Scout Song

Scout Oath, given by the entire troop:

On my honor I will do my best, to do my duty to God and my country and to obey the Scout Laws; to help other people at all times; to keep myself physically strong, mentally awake and morally straight.

LEADER: Wherewithal shall a
young man cleanse his way,
By taking heed thereto according to

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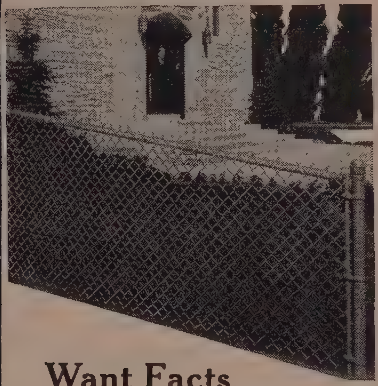

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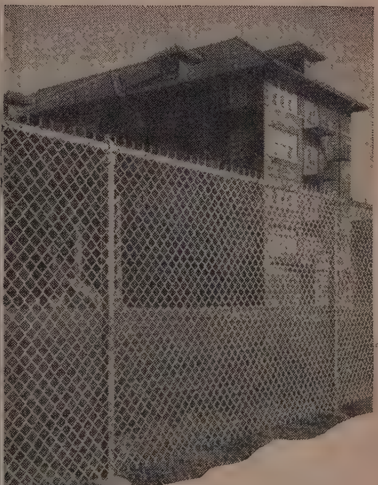

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thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I laid up in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.
With my lips have I declared all the judgments of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

Let the words of my mouth
And the meditations of my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer.

(The last four lines might, rather, be used as a closing prayer to this part of the service.)

A Meaningful Installation Service*

"As CLERK of the SESSION, I represent the Elders and the congregation and wish to present you with the things we hold most important to your office. The BIBLE, the BOOK of COMMON WORSHIP, and the MANUAL of PRESBYTERIAN LAW—that you may preach to us the Word of God; lead us in reverent, dignified worship; and moderate the session and congregation in full right, that all may be done decently and in good order.

"As Elders, we pledge ourselves to assist you in every way possible to make a success of your work. The work is large and challenging, and you will need counsel, encouragement, guidance and real assistance.

"Call upon your Elders individually or collectively for all services we can give in ministering to the spiritual needs of the congregation.

"May the Lord bless you and give you wisdom and strength."

"As PRESIDENT of the BOARD of TRUSTEES, I present you with two keys—as symbols of our loyal concern for your physical welfare and provision for all things necessary for your work.

"You will find a KEY to your home; we are proud of our manse and want you to be proud of it; as custodians of this church property we desire to keep it in repair at all times and fully adequate to all your requirements. Be free with your requests and suggestions for its upkeep and improvement.

"You find also a KEY to the study, your office, representative of our concern that you have private, adequate quarters for the distinctive duties you have to perform.

"You will note the absence of several significant keys, such as to the business office, and other departments of the church. These keys are withheld as a token of our desire that you be free from worry or concern over the temporalities of the church and our willingness to free you from this work. Be assured of your welcome at all times at all meetings, feel free to make suggestions to us."

These unusual presentations did much for the education of the church officers and members of the congregation as to the distinctive functions of their minister and assistant minister and set forth in a graphic picture what should and what should not be expected of a minister upon his taking charge of a church.

A Biblical Responsive Reading for the Dedication of an Organ*

MINISTER: And Jubal was the father of all such as handle the harp and organ. (Genesis 4:21)

PEOPLE: They take the timbrel and harp, and rejoice at the sound of the organ. (Job 21:12)

MINISTER: Honor and majesty are before him, strength and beauty are in his sanctuary. (Psalm 96:1)

PEOPLE: O worship the Lord in the beauty of holiness. (Psalm 96:9)

MINISTER: Praise ye the Lord. Sing unto the Lord a new song and his praise in the congregation of the saints. (Psalm 149:1)

PEOPLE: Praise him with stringed instruments and organs. (Psalm 150:4)

MINISTER: Make a joyful noise unto the Lord, all ye lands. (Psalm 100:1)

PEOPLE: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. (Ephesians 5:19)

MINISTER: I will sing with the spirit, and I will sing with the understanding also. (I Corinthians 14:15)

PEOPLE: And I heard the voice of harpers harping with their harps. (Revelation 14:2)

MINISTER: And they sung as it were a new song before the throne. (Revelation 14:3)

MINISTER and PEOPLE: And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints . . . for thou only art holy: for all nations shall come and worship before thee. (Revelation 15:3, 4)

---

*This unusual service of installation was used in the installation of Russell J. Prentice as pastor of the First Presbyterian Church, Alhambra, California. It followed the formal installation required by the constitution of the Presbyterian Church.

*Arranged by James C. Perkins, minister, First Congregational Church, San Antonio, Texas.

Dedication of a Memorial Baptismal Font*

MINISTER: This Baptismal font has been presented to the congregation by the Sunday school in memory of our former Sunday school teacher and superintendent, Margaret Binger Baer, who served in our church school from 1910 to 1942.

We receive it for the worship and service of our Lord, and now dedicate it to Him, setting it apart for the sacred use to which it was intended.

The sacrament of Baptism was instituted by Christ himself, when he said, "All authority has been given to me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit."

CONGREGATION: To this purpose we dedicate this baptismal font.

MINISTER: And they were bringing unto Christ little children, that He should touch them; and the disciples rebuked them. But when Jesus saw it He was moved with indignation and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God."

CONGREGATION: To a more complete consecration of children and parents to Thee, O Lord, we dedicate this baptismal font.

MINISTER: The Apostle Peter, also, on the day of Pentecost called upon the people, saying, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

CONGREGATION: Remembering the promise that is to us and to our children, we dedicate this baptismal font.

UNISON PRAYER: Lord God, in deepest reverence for Thy glory and in memory of our beloved fellow worker we dedicate this baptismal font, setting it apart to Thy blessed service.

Grant Thy blessing on all children brought for baptism, attending them with Thy eternal presence, that they may increase in wisdom and stature, and in favor with God and man. Give all parents wisdom and understanding. Be with every person who, before this font, acknowledges his desire to be a disciple of the Christ, that he may be filled with Thy Holy Spirit.

Accept this font unto Thy service and glory, in the name of Him who said, "Lo, I am with you alway, even unto the end of the world."

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*As used in the Evangelical & Reformed Church, St. Jacob, Illinois. Arranged by Roland Mernitz, minister.

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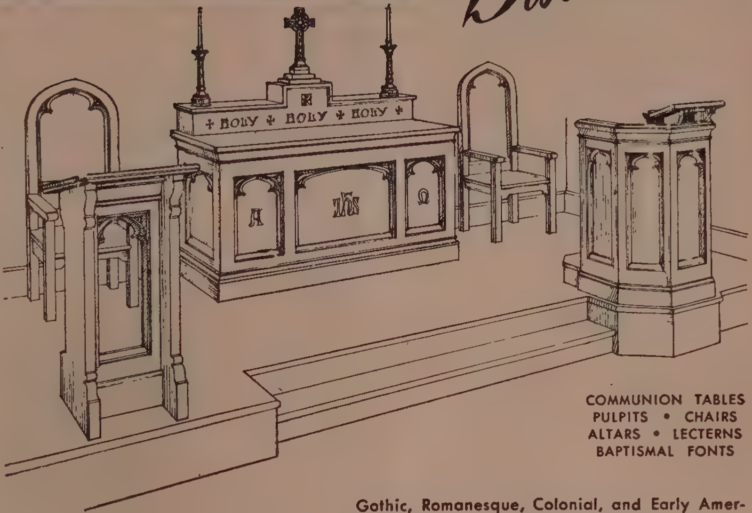

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MARCH, 1949. "In 15 weeks $40,000 cash has come in on the $105,000 raised with your help. (Goal was $100,000. Church had collected $60,000 in four years from two previous campaigns.) Construction is under way. Our people delighted with results."

JULY, 1948. "Having achieved our goal of $200,000 in new cash and pledges ($200,000 raised in three previous campaigns), we broke ground last Sunday for our new edifice (to cost $425,000)."

JANUARY, 1949. "Cash has come in so well on the pledges you helped us to get (trebled what their campaign yielded) that our people voted to go on with the second story, to have the completed parish building ready for use this summer."

NOVEMBER, 1948. "Our new building dedicated last month."

FEBRUARY, 1949. "Over $60,000 collected in cash since your cooperation two years ago this month . . . hope to build this summer." (With 400 members, this church had raised $20,000—increased it to over $100,000 with our counsel and cooperation.)

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All things are Thine, no gifts have we
Lord of all gifts, to offer Thee;
And hence with grateful hearts today
Thine own before Thy feet we lay.
Amen.

The Earliest Known Christian Hymn, Shepherd of Eager Youth.

The Sermon, John 10:15, "I Am the Good Shepherd."

The Pulpit Prayer.

The Prayer of Our Lord, in unison.

A Hymn Prayer, Savior, Like a Shepherd Lead Us.

The Benediction.

Amen, Amen, Amen.

A Moment of Quiet Self Dedication.
O Master, let me walk with Thee.

The Organ Postlude "Postlude"—Homer.

The Unveiling of the Memorial Plaque*

MINISTER: Dearly beloved, we come reverently into God's house to dedicate this memorial to our faithful shepherd—the Reverend George Mahlon Miller.

"The Lord hath wrought great glory by him through His great power from the beginning. A leader of the people by his counsels, and by his knowledge and learning right for the people, wise and eloquent in his instructions. He was honored in his generation, and was the glory of this church. He is among those who have left a name behind them, that their praises might be reported. A merciful man, whose righteousness hath not been forgotten. His body is buried in peace, but his name liveth forevermore. The people will tell of his wisdom, and the congregation will show forth his praise."†

In remembrance of him and of all that he was and is to us, we now unveil this memorial.

Litany of Dedication

MINISTER: To the glory of God, the Father Almighty, and to His Son Jesus Christ, the Saviour of mankind, and to the blessed memory of His abedient servant, our faithful shepherd,

PEOPLE: We dedicate this memorial.

In memory of
Reverend
George Mahlon Miller, D. D.
who served the
Ocean Avenue Congregational
Church
as its beloved pastor
for more than twenty-two
years
1922-1945

"Do justly, love mercy and walk humbly with thy God."—Micah 6:8

MINISTER: In commemoration of his long years of sacrificial service amongst us, and the Christ-like example of his daily life, revealing unto us the heart of the Eternal and impelling us to strive ever to emulate his ways,

PEOPLE: We dedicate this memorial.

MINISTER: In remembrance of the life and love he shared so generously with us, giving us wise counsel, genuine friendship, patient admonition, and enduring trust,

PEOPLE: We dedicate this memorial.

MINISTER: In grateful recognition of his loyalty and leadership, his preaching and teaching, his administration and accomplishments, all symbolic of the spirit of Him who came not to be ministered unto, but to minister,

PEOPLE: We dedicate this memorial.

MINISTER: On behalf of that great multitude, which no man can number, who have been inspired by his sermons, comforted by his prayers, helped by his presence, and strengthened by his faith,

PEOPLE: We dedicate this memorial.

MINISTER: And with a prayer to God that we, the members of this church and congregation and all who may come after us, may cherish his memory, follow his precepts, and ever reflect his spirit,

PEOPLE: We dedicate this memorial.

The Dedication of an Organ*

A Statement by the Pastor

In Unison: (Pastor and Congregation)

We dedicate this Organ to the glory of God, giver of every good and perfect gift; that it may increase the sacredness of our worship; that we and all who worship here, may be closer drawn to Him by its Power and its Beauty of Melody and Voice.

Organ Response: What a Mighty God!

In Unison:

We dedicate this Organ to the Cause of Christ; that it may unite us with Him in Joyous Service; that it may deepen our sense of all He is; and ever draw us nearer to Him in sweet communion.

Congregational Hymn, I Am Thine, O Lord

In Unison:

We dedicate this Organ to the Holy Spirit; our Comforter, Counsellor, and Guide; that it may constantly remind us of the "things not seen," but experienced in Him.

Organ Response: Holy Spirit, Truth Divine

In Unison:

We dedicate this Organ as a perpetual challenge to the church, of whom Christ is the Head; to go ever forward, Unitedly, Steadily, Humbly, leading men to peace of heart and comfort of soul in Him who is our Peace.

Choir: The Church's One Foundation

Prayer of Dedication and Benediction

Postlude: "Now Let All the Heavens Adore Thee"—Nicolai.

The Dedication of the Manse*

The Scripture Salutation

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

A House of Happiness

Happy is the family that has a true home, built by loyal hearts; for home is not a dwelling, but a living fellowship; and when people dwell together with understanding and affection, they make their home a house of happiness.

It takes a heap o' livin' in a house t' make it home,
A heap o' sun an' shadder; an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind.
It don't make any differunce how rich ye get t' be,
How much yer chairs an' tables cost, how great yer luxury;
It ain't home t' ye, though it be the palace of a king,
Until somehow yer soul is sort o' wrapped round everything.

Home ain't a place that gold can buy or get up in a minute;
Afore it's home, there's got t' be a heap o' livin' in it;
Within the walls there's got t' be some babies born; and then
Right there ye've got t' bring 'em up t' women good, an' men;

* * * * *

Ye've got t' weep t' make it home, ye've got t' sit an' sigh
An' watch beside a loved one's bed, an' know that Death is nigh.

---

*As used in the Ocean Grove Congregational Church, Brooklyn, New York. The service was arranged by William Taylor Griffiths, the minister.

†The quotation in the "Unveiling" is adapted from Ecclesiasticus, forty-fourth chapter.

*This form used in the Church of God, Kalamazoo, Michigan, can be recommended to churches which are hesitant to use liturgical forms. It was arranged by the pastor of the church, George A. Edes.

*As used at the dedication of the Presbyterian manse, Bay Village, Ohio. The service was compiled by Franklin P. Reinhold, pastor emeritus of the church.

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An' learn t' love the things ye have
by usin' 'em each day;

. . . . .

Ye've got t' love each brick an' stone
from cellar up t' dome:
It takes a heap o' livin' in a house t'
make it home.—Edgar Guest.

* * *

In dedicating this manse this evening, we thoughtfully listen to the inspired word of God as recorded in the sixth chapter of the Book of Deuteronomy, verses 4 to 9:

"Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children; thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Thou shalt fear the Lord thy God and serve Him, and swear by his name. Except the Lord build the house, they labor in vain that build it."

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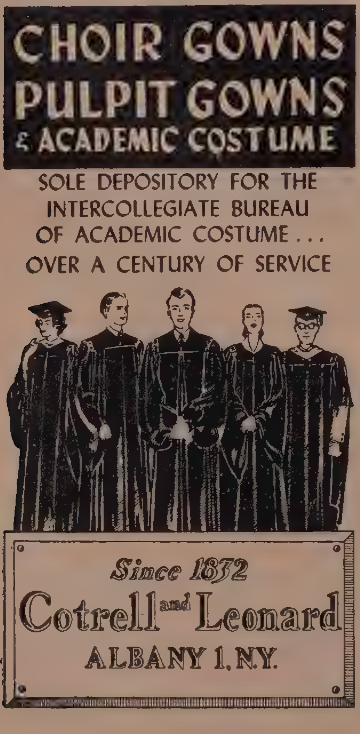

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The Presentation of the Property for Dedication by the Church Officers

We, the officers of the Bay Presbyterian Church of Bay Village, Ohio, and in behalf of the members of our congregation, do hereby present this manse for dedication as a home for you, the Reverend Floyd W. Ewalt, and your family, and for the ministers of our church in the future. We present this manse to be dedicated to the glory of God, and for the building of Christian home life in our village.

The Acceptance by the Reverend Mr. Ewalt and His Family

In recognition of the privilege so generously provided by the officers and members of the Bay Presbyterian Church of Bay Village, Ohio, we who make up this minister's family most gratefully accept this manse as our home and gladly join you in this meaningful act of dedication.

(All uniting)

Trusting in the Lord Jesus Christ for strength, we therefore unite in this

Act of Dedication

In the name of the Father, and of the Son, and of the Holy Spirit we dedicate this manse to God.

We dedicate this manse to work and leisure; to serious thought and to lightsome laughter; to love and comradeship; to courtesy and mutual understanding; to loyalty and high fellowship.

We dedicate this manse to the service of God and man as a unit of the Kingdom of God, believing that the Kingdom will come in our village and in the world when enough homes, and the children of these homes, seek to do the will of their heavenly Father.

Thus with grateful minds and hearts to Almighty God and relying upon His strength to help us, we dedicate this manse.

* * *

The Prayer of Dedication

Bless the four corners of this house,
And be the lintel blessed;
And bless the hearth, and bless the board,
And bless the place of rest;
And bless the door that opens wide
To stranger and to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall.
The peace of man, the peace of God,
The peace of love on all—Guiterman

The Lord's Prayer

Our Father who art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Benediction

The Lord bless us and keep us; the Lord make His face to shine upon us and be gracious unto us; the Lord lift up His countenance upon us and give us peace. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Dedication of a Carillonic Tower System*

This program by courtesy of Schulmerich Electronics.

The Service of Dedication:

Our help is in the Name of the Lord:
Who made heaven and earth.
Praise ye the Lord.
Praise God in His Sanctuary, praise Him in the firmament of His power.
Give unto the Lord the glory due unto His Name:
Worship the Lord in the beauty of holiness.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.
The Lord be with you:
And with thy spirit.
Let us pray!

O God, Who by Thy servant Moses didst command that silver trumpets should be made to call the people to holy assemblies: Bless, we beseech Thee, this Carillonic Tower System, dedicated to Thine honor and glory, and grant that its voice may sound forth from generation to generation, ever calling Thy children to holy convocation in praise and worship of Thy glorious Name; through Jesus Christ, Thy Son, our Lord. Amen.

The Words of Dedication:

Blest and dedicate be this Carillonic Tower System to the honor and glory of Almighty God, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Sing forth the honor of His Name: make His praise glorious!

Hallowed also be this Carillonic Tower System as a memorial to Lieutenant Stephen Albert Novak, who gave his life in the service of his country.

The memory of the just is blessed!

The Intercessory Prayer:

Almighty God, Who dost endow Thy children with manifold gifts and graces, blessing their lives with the treasures of beauty and harmony, and dost make skilful their hands to the creation of the useful and beautiful: Accept this our offering which we have dedicated to Thy service, and grant that its use may ever be an hallowed one and that its sound may never cease to call men unto Thee;

---

*As used in St. Paul's Evangelical Lutheran Church, East Port Chester, Connecticut. Frederick W. Grunst is the pastor.

We beseech Thee to hear us, O Lord.

We humbly pray its voice may ever be a joyful sound to Thy children, calling them to worship and prayer, that they may enter into Thy gates with thanksgiving and into Thy courts with praise;

We beseech Thee to hear us, O Lord.

We humbly pray that its voice may ever be a calling to remembrance to those who have strayed from Thy Way;

That it may call in solemn rebuke to the careless and indifferent;

That it may ring forth a sure welcome to the sinner and to whosoever will come;

We beseech Thee to hear us, O Lord.

We humbly pray for those, who, through the sorrows and sufferings of this present life, are prevented from coming to Thy House, that its sound may bring to mind Thy love and compassion for all who suffer; Thy courage and help for those who are sore beset; Thy peace for those who are heavy laden; and Thy comfort for those who mourn;

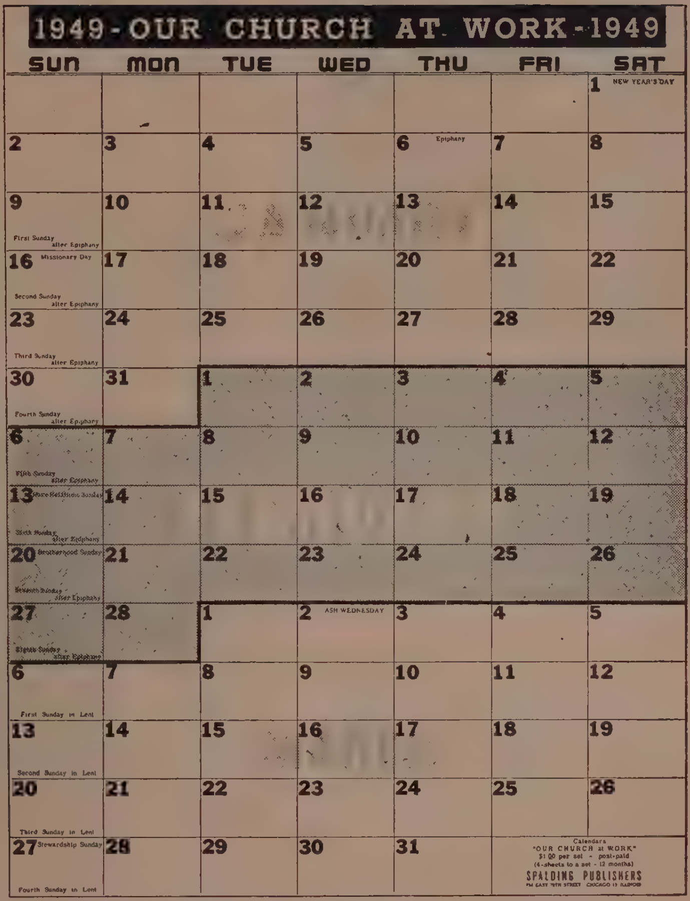
We beseech Thee to hear us, O Lord.

We humbly pray that when a soul passes forth into the Life that knows no ending, its voice may proclaim to all the glorious victory which our Lord Jesus Christ, Thy Son, hath obtained for us and for all who sleep in Him; that hearing, we may be led to seek Thy grace, and so live that we may enter into the rest prepared for the children of God;

We beseech Thee to hear us, O Lord.

And when it sounds forth, far and wide, in rejoicing and thanksgiving, may we lift up our hearts in adoration and praise to Thee, O God, the Father, the Son, and the Holy Ghost, Who livest and reignest evermore.

Amen.



1949-OUR CHURCH AT WORK-1949

SUN	MON	TUE	WED	THU	FRI	SAT
						1 NEW YEAR'S DAY
2	3	4	5	6 Epiphany	7	8
9 First Sunday after Epiphany	10	11	12	13	14	15
16 Missionary Day Second Sunday after Epiphany	17	18	19	20	21	22
23 Third Sunday after Epiphany	24	25	26	27	28	29
30 Fourth Sunday after Epiphany	31	1	2	3	4	5
6 Fifth Sunday after Epiphany	7	8	9	10	11	12
13 Race Relations Sunday Sixth Sunday after Epiphany	14	15	16	17	18	19
20 Brotherhood Sunday Seventh Sunday after Epiphany	21	22	23	24	25	26
27 Eighth Sunday after Epiphany	28	1	2 ASH WEDNESDAY	3	4	5
6 First Sunday in Lent	7	8	9	10	11	12
13 Second Sunday in Lent	14	15	16	17	18	19
20 Third Sunday in Lent	21	22	23	24	25	26
27 Stewardship Sunday Fourth Sunday in Lent	28	29	30	31	Calendars "OUR CHURCH at WORK" $1.00 per set - post-paid (4-sheets to a set - 12 months) SPALDING PUBLISHERS 754 EAST 76TH STREET CHICAGO 19 ILLINOIS	

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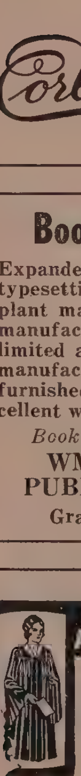
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Ministering Through the Personal Letter

by Amos John Traver

Professor Traver of Hamma Divinity School, Springfield, Ohio, in this article discusses the purpose and value of the personal letter in the work of the ministry. Opportunities for an expanding pastoral influence are clearly shown.

LETTER writing is no modern innovation in parish practice. Remember Paul. Modern translations of Paul's epistles printed in letter style arouse reader interest and show the warm "humanness" of the great theologian. *Letters to Young Churches*§ by J. B. Phillips would change many a reluctant reader of the epistles into an enthusiastic devotee. With the long Pauline sentences cut into reasonable lengths, and the theological terms translated into 20th century English, the epistles become good reading. No more beautiful and heart-warming letter ever was written than Paul's letter to Philemon. For popular use we would do well to discard the term "epistle" and substitute the word "letter." Personal letters are far more revealing than any more formal writing. Next to talking with our friends, face to face, letters are the best medium for conveying our personalities. No satisfactory biography can be written without access to files of correspondence.

Magazine editors understand the reader interest in letters. They eagerly cull from their correspondence the letters that can be published. If they ring true, they find their way into print even though they are anything but complimentary to the editor or his authors. Editors quickly discard letters that seem to be a part of some promotional scheme. But they well know that their readers will turn with anticipation to the letter department to find the reaction of others to the articles they have read. Advertising space near the letter columns always sells at a premium.

Gadgets for communication have increased in variety and efficiency. This has increased rather than decreased the use of the mails. Training courses for business and professions give increasing attention to the art of letter writing. Unfortunately, pre-theological curriculums seem to have neglected this training. Indeed, experience in the practical department of my seminary has led me to take a dubious view of the average preparation in English composition. As a result I am offering a two-hour elective in "The Ministry of Writing" for seminary students. It covers the various types of writing required of a pastor. The first assignment is the writing of letters.

A Time Saver

A pastor's time in 1949 is mortgaged to the hilt. Denominational and inter-church organizations are highly departmentalized. Their programs are absolutely dependent on the cooperation of pastors. In the vast majority of churches, one lone man, the pastor, is bombarded from all directions with demands for attendance at meetings, workshops and study groups. He spends so much time learning how to put over programs in his parish, that he has little time left for working the program. His preaching, too, must stand up under the competition of the radio where his people can hear the best preachers of the nation. He dare not let down on his sermon preparation. The one place that he finds flexible in his program is in his pastoral calling. Too often he loses contact with his own people. A one-time neighboring pastor told me that he had to slip out of town to attend meetings for fear that his people would complain of his neglect of them. At least his pastoral calling was on his conscience! With time so much at a premium a pastor's letter writing becomes the more important.

Letter writing can not be a substitute for pastoral calling but it can be a support for it. Often a letter will make it possible to postpone a call to a convenient time. It may keep contact with a family between calls. Sometimes it will make a call unnecessary. Letter writing does take time. Fortunate is the pastor who can dictate his letters to a secretary. If the budget will not allow the pastor a full-time secretary, volunteers may be available. At one time in my ministry an experienced secretary in a business office volunteered three evenings each week to look after my correspondence. I saved up my letter writing wherever possible for those evenings. Dictation took only a short time and the letters would be ready for my signature the next morning. Of course it would be good business for every congregation to provide secretarial service for the pastor. His time could be more usefully occupied than in hunting out letters on the keyboard of his typewriter.

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§Macmillan, 1948.

Promptness in answering letters is a virtue, particularly appreciated by the general officers of the churches. Not long ago I was asked to recommend a candidate for a vacant secretaryship. I suggested a young pastor who seemed well qualified. The suggestion was brushed off with this remark, "Oh no! He will never do. He doesn't answer letters." The number and variety of the requests for information, the questionnaires, report blanks and personal letters requiring answers, confuse and discourage many pastors. Once they allow them to pile up in the basket of unanswered mail, they become a dead weight. Some pastors have become conscienceless and file them in the basket under the desk. Yet they are all concerned in some way with the business of the church. They are within the circle of pastoral duty.

For Many Purposes

How can letter writing aid a pastor in his parish and community? If he once becomes alert to the possibilities he will discover that letters can serve many purposes. When bereavement comes in any of his families he will certainly call. A letter of sympathy will make more permanent the words of comfort he has given. It will be treasured by the family and remind them for many a week of their pastor's thoughtfulness. Bereavement outside the church family in the community offers opportunity for a letter of sympathy when a call might be misconstrued. Illness or misfortune offers the same opportunity for a comforting message.

Letters of congratulation or of thanks are an effective source of good will. They should not be effusive, but they can express the genuine appreciation of a pastor for work well done in church and community. It is good for public officials to know the interest of the pastors in their administration. While Christians should not be encouraged to expect thanks for every service rendered to or through their church, they will find their work more enjoyable and satisfying if some rec-

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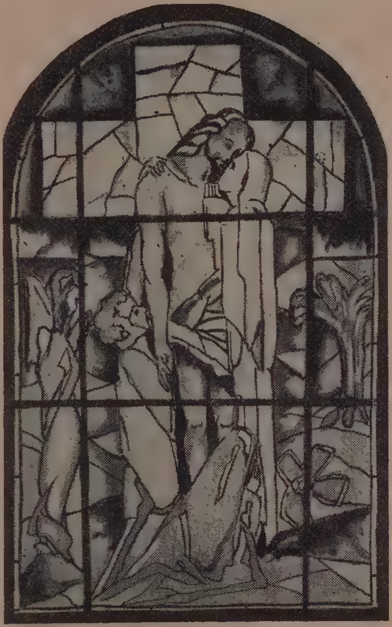

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ognition is given them. When a Christian complains, "No one ever appreciates what I am doing around this church," his attitude is wrong, but so is the attitude of the congregation. Christian courtesy may be quite lacking in the congregation.

Birthdays, anniversaries, honors won in school or business, moving into a new home—these and many other important events in the life of a family should be recognized by a real pastor. It was my custom in the pastorate to write personal letters to all the graduates from high school and college who were members of the church family. It gave opportunity to stress the increased stewardship responsibility that goes with increased training. No doubt these letters meant as much to the parents as to the children. They were a good investment in public relations.

New families moving into the community that should make my church their church home received a letter of welcome. Sometimes the letter arrived before the family had moved in. Members of the congregation should be alert to report newcomers to the pastor. It was not a substitute for an early call, but was a good preparation for the call. It meant that I could delay the call until the family was fairly well settled. I did not need to inject myself into the confusion of moving furniture or to dodge paperhangers and painters to the tune of embarrassed apologies on the part of the hostess.

Paul used the letter way of evangelism. The modern pastor could not follow a better example. It can never be a substitute for direct personal witness. It can be a strong support for it. I have left a conference with a prospective church member, very conscious of the things I should have said, and did not. A letter, carefully and prayerfully written, supplied the opportunity for expressing those second thoughts that are often best. Each year, early in September, I wrote letters to the young people who should attend the class in preparation for confirmation. It was more than the announcement of the time and place of meeting. It stressed the vital importance of the confession of Christ before men. In some cases such a letter not only brought the boy or girl to the class, but awakened the parents to their need of church relationship. When a pastor finds himself thinking of someone with whom he has talked about public confession of Christ, it may be the leading of the Holy Spirit to follow up that first approach. A letter may be the very best method for beginning a new approach. Delay for a convenient time to call may mean another opportunity lost.

For Better Letters

A pastor's personal letters are a normal technique of pastoral services. They are within the line of the Christian tradition and an effective modern method. It is just as necessary to acquire skills in letter writing as in any other method of church administration. There are many good books in this field. For a treatment of the general principles of letter writing, there is: *The Art of Useful Writing** by Walter B. Pitkin. Another book in this general field is: *Effective Personal Letters*† by William H. Butterfield. For special application of the general principles to the specific use of a pastor, there is: *Successful Letters for Churches*‡ by Stewart Harral. Many other books treating of church publicity and promotion include chapters on letter writing.

We are not concerned in this article with circular letters, duplicated and sent wholesale to the church families. Such letters have their place in the church program and require special study. They can not take the place of the more personal letters of a pastor.

Letters must create and hold interest or they will be "filed" in the wastebasket. Attractively printed stationary is important for that first impression. The best printer, not the cheapest, should be consulted. Choice of type, lay-out and quality of paper are deserving of some thought. Perhaps color may be used effectively. The novice at letter writing would do well to make a rough draft first and carefully correct it before a final writing. Words and phrases can be studied and paragraphs rearranged for better logic and unity. Important letters should be as carefully outlined as a sermon.

With the letter completed there are many questions about it that may be raised. Is it really personal? Will it be understood? Is it too brief or too long? Is it too sentimental or too coldly businesslike? Is there any evidence of anger or resentment? Is it argumentative? Does it seem frivolous? Does it say exactly what the writer intends? Fortunate is the pastor who can test out his letters on an understanding wife. One should be slow to suggest adding the duty of letter critic to the variety of responsibilities carried by the pastor's partner, but her advice will generally be invaluable. I have consigned many a letter to the bonfire because my partner did not approve. If a letter is important it deserves the okay of a qualified critic.

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*Whittlesey House, 1940.
†Prentice-Hall, Inc., 1945.
‡Abingdon-Cokesbury, 1946.

Should the first name be used in the salutation? Yes, if it would be used in conversation, otherwise, no. Should the first paprágraph contain the main thoughts to be developed in the rest of the letter? In writing publicity, particularly for the newspapers, the first, or lead paragraph, should include the essential facts of the story. This rule does not always apply to letters. The first paragraph may be devoted to win the interest and good will of the reader. The concluding paragraph, too, should contain personal references that help to give personal character to the letter. As to the signature, it should never contain titles, such as Rev. or Pastor So-and-so. Signature with the first name of the pastor only, will depend on the degree of intimacy with the correspondent. If the name and title are not on the letterhead, they may be typed below the pen-written signature. The signature should always be written with pen and ink. Carbon copies of letters should be made and filed. They should never be mailed as originals.

"See with what large letters I am writing to you with my own hand." (Galatians 6:11 Revised Standard Version.) Evidently Paul understood the value of the personal touch in letter writing. Perhaps failing eyesight, or other good reasons demanded dictation to his secretary. Paul was spanning many long miles by the letter way. He was sending his letters as his personal substitute. He was pleading, preaching, warning and persuading by letter. It is true that most of his letters were clearly intended for general reading. In spite of their general character, Paul managed to write his personality into his letters. In order to make his letter to the Galatian Christians even more personal, he signed it with his own hand. The ministry of letter-writing looks to Paul as its first exponent.

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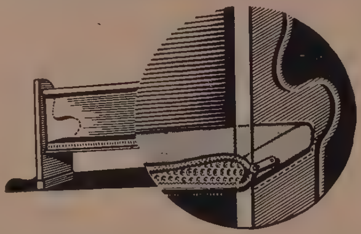

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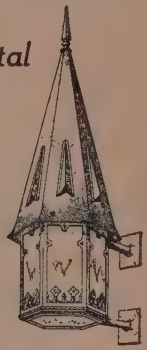

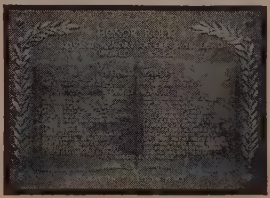

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Religion in the British Isles

by Albert D. Belden

Mission to London:

THE Church of England has just concluded a strenuous and well-planned Ten Days Mission to the great metropolis. All over London has appeared a very beautiful and impressive poster, in sizes very large and smaller, of a radiant face of youth bearing the inscription, "Recovery starts Within." Every manner of advertisement has been used, including such up-to-date methods as loud-speaker vans and sky-writing by aeroplane.

When the bells of 500 churches had finished their "proclamation toll" on the opening day, 5,000 clergy and laity packed St. Paul's Cathedral, while more thousands thronged the steps and courtyards. The service was attended by Her Majesty the Queen. All over the vast city churches have been crowded to capacity through these memorable days.

Dr. Wand, in his commissioning sermon said, with profound wisdom and feeling, "If this mission just has the result of winning one soul for Christ, every moment of it will have been worth while." What a refreshingly sound valuation that is, and one that should encourage every preacher. It is too early yet to get the full results of this effort, but if noteworthy I hope to report them in due course.

The May Meetings:

There is, I suppose, in the United States nothing quite parallel to the sheer orgy of religious meetings popularly known in England as "The May Meetings!" In this month the Annual Assemblies of the Free Churches, Baptist, Congregational, Presbyterian, Unitarian, Scottish Congregational, etc. are held. The Methodist Conference usually comes a little later.

The meetings this year have been magnificently attended by impressively eager audiences. The delegates to these denominational assemblies evidently take their responsibilities seriously. Indeed one gets the impression that the laity are very hungry and wistful for a stronger and more daring official leadership than is usually forthcoming.

Dr. John Short, successor to Dr. J. D. Jones, at the famous Richmond Hill Congregational Church, Bournemouth, was chairman of the Congregational Assembly, and his utterance on "The Relevance of Christ" was well described as "sincere and spacious," it was also statesmanlike. The high spot of this assembly, however, was an address by Dr. Emil Brunner on "The Church Between East and West." He very emphatically declared that the church is not between East and West, but in the East and in the West. While condemning the totalitarianism of the East, Dr. Brunner did not spare his criticism of the materialism of the West, indeed he described Communism as the end-product of the social sins of the West.

The Baptist Assembly had as one of its greatest thrills a most memorable Baptist Missionary Society meeting. Twelve months ago the society had a deficit of £16,000. They had been cleared up and income increased by twenty-five per cent. For the first time in its history the £200,000 income mark had been surpassed, at a time of great national stringency in finance. The total income was £243,662.

The British and Foreign Bible Society:

This was one of the finest of the May assemblies, and the principal speaker was Dr. John Foster, lecturer in ecclesiastical history, Glasgow University. In a magnificent address he showed what the Bible means even in this modern world, especially amid the upheaval of China's tragic experiences. The general secretary, A. H. Wilkinson, was able to report that four million Bibles had been distributed by the society in the last year—"a stern rebuke to fears and pessimism," as he described it. The total income for the year was £600,000.

World Methodism:

Mr. John A. Stead, vice president designate of the Methodist Conference, has recently concluded a five-month tour of the world for business purposes, during which he took note of Methodism wherever he went. Port Said, Aden, Colombo, Freemantle, Melbourne, Sydney, New Zealand, Fiji, Honolulu, Vancouver, Toronto, New York were among the places he visited.

"There is unlimited scope for the work of the Ecumenical Movement in World-Methodism," Mr. Stead claims. "The world has become very much smaller, and in my view the time has arrived when the Methodist Church throughout the world ought to stand more closely together and more as one church."

English Parlor Maid Chinese Evangelist:

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had not seen her family for seventeen years. Those years had been spent in China. At seventeen years of age Gladys Aylward was a parlor maid in London, and thought little about religion. Converted in a testimony meeting she began to speak at women's gatherings. One day she read an appeal for missionaries to China. She was poorly educated and rarely read anything at all. One night, as she was preparing to sleep, she had a most vivid waking dream. Her room was full of people. She awoke, but could see no more than their faces and their hands, which were beckoning her. She had a cold fear that she was losing her reason, and sat up in bed, but the people were still there. Presently, greatly puzzled, she fell asleep. The next morning she looked at a China Inland Mission booklet, and then realized with amazement that the people of her dream were Chinese. She at once applied to the mission for training, but she did not become a missionary. She is only an evangelist, as she describes herself. The China Inland Mission turned her down—her education was too meagre. Yet here she is, after seventeen years of highly successful work, on her own, living by faith, home for her first holiday, able to speak Chinese fluently in many different dialects. This achievement she describes as a "gift from God." While in London she keeps to Chinese dress, for Western clothes have become strange to her. This is only part of a great story, too long to tell here, but what sublime courage and devotion it records.

Royal Family and Lepers:

Their Majesties have just done a very lovely thing. Each member of the family has adopted an African leper child. At an exhibition of the British Empire Lepers Royal Association, held in London and opened by the Prime Minister, pictures of these children were on view.

Church of Scotland:

The church's attitude to communism and war, and home mission and foreign mission problems were among the questions discussed at the General Assembly of the Church of Scotland, held in Edinburgh on May 24.

Dealing with the part which can be played by the church in combating communism, the report of the home board states that the situation calls for the greatest vigilance on the part of the churches, a deeper and truer understanding of the principles of an effective evangelism, and the employment of the utmost skill and consecration in meeting the hostile forces with all the fulness of the Gospel of Christ.

(Turn to page 103)

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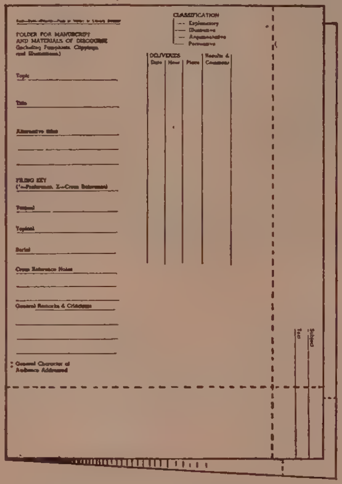
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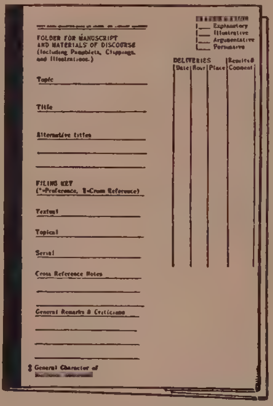
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Serving Through the Local Press

"Minister About Town" Column Helps

by Glenn V. Alty*

AN effective beyond-the-church ministry is available to any pastor who likes to write and can secure the cooperation of a local newspaper. If one can write effectively the editor will be interested. A minister may contact only a handful or a few hundred people on Sunday morning but he can reach the entire community through the columns of the local press. This can be most easily done in a small community and with a weekly newspaper. In the metropolitan areas the technique is for the few who are rarely talented. In the villages and smaller cities it can be worked well by any man who has enough interest to make the effort.

A sermon is heard by relatively few people but every one reads the local paper. Usually every word in it, no matter how unimportant or trivial, is read by every citizen. Local papers are not read for their quality but because they are local. Every minister who is interested in public affairs wants an effective voice. The sermon is the one contact each week that a minister has with most of his parishioners. That contact is too short and vital to be wasted with comments on local happenings. Yet a minister can speak to the entire community through the local press and keep his sermon time sacred for God's business.

The writer has used this technique for more than two years in Springville, New York. This community has a population of 3,000 with nine churches competing for the people's attention. No minister, no matter how effective, can directly influence more than a small part of the people through the working of the church. But through the *Springville Journal* it has been possible to speak directly to almost every person in town regardless of denomination or lack of it.

The editor of the paper has always given a free hand. Only once has he requested that a column be changed and then he did not insist and printed it as submitted and without comment even though it was contrary to his way of thinking. The articles are rarely religious and are almost always about some live issue in the community. They take sides on public issues and freely criticize some poor features of community life. The author is careful, however, to try to be positive and to space the critical articles far enough apart so as not to get the reputation for being a crank or to lose influence as a pastor. He is always careful not to "ride" one group or activity. He tries to commend more than condemn.

The articles are entitled "Minister About Town." The title is not copyrighted and will not be. The title expresses the theme of the articles. They have covered every subject from a drunk asleep on a park bench to the need for a new school building. They are always local in interest but never personal. The author must remember that he is a minister and that his effectiveness in his vocation can be cut short by too critical an attitude toward persons and groups. That moderates the tone of many a column but does not reduce the effectiveness of the technique.

Some excellent results have been achieved. One person came to see the author about a personal problem because he had read the column and "thought that you sounded like a sensible man." (Not all reactions have been so generous.) A letter came from a mid-western state from a man who was interested in the writer because of the column. The school board took time and interest enough to write thanking the author for what he had said in behalf of the proposed new school. It was said to the entire community, remember, not to one congregation.

Some ministers observed Race Relations Sunday with limited effectiveness by preaching good sermons to good people on the problem of racial discrimination. Those sermons were heard by a relatively few people who were, for the most part, those who needed it least. "Minister About Town" observed the day by publishing an article pleading for tolerance and intelligence regarding the problem. The article was read by the entire community. One of the teachers in the high school clipped the column and read it to the weekly school assembly. In that way the Christian attitude toward race reached hundreds, perhaps thousands, beyond the influence of any church.

"Minister About Town" has been

(Turn to page 104)

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*Minister, First Methodist Church, Springville, New York.

Religion in the British Isles

(From page 101)

On the question of whether it is any longer possible for a Christian church to adhere to the tradition of a just war, the report of the committee on church and nation states: "To refuse to consider this question would be cowardice. It must be considered—and now the consideration of it must comprehend a plain statement of all the consequences which ensue from any possible answer to it. No attempt is made here to answer the question definitively, but the committee feels that it would fail in its duty if it did not bring the question, with all its serious implications, to the notice of the assembly."

Reconsideration of the abolition of church parades in the army is suggested in the report of the committee on chaplains to His Majesty's Forces. It states: "Doubtless there was much associated with the church parade in the past that might very well be dropped. There is no valid reason, for example, why that parade should be made the occasion of the principal inspection of the week by the commanding officer. There is no desire to force a man to go to church who honestly does not want to go, but it is felt that the church parade is one of the finest features in the traditional life of the services."

On the question of the remarriage by a minister of divorced persons, the special committee which was appointed recommends that the church should give careful consideration to means whereby its members might be better instructed in the nature and duties of Christian marriage. They feel that there are strong grounds for enforcing what is already the law of the church—that, except in very special cases, marriage should take place in the church.

Where a person whose previous marriage has been dissolved seeks remarriage, the committee suggests that the following steps should be taken by the minister: (a) He should make the fullest possible inquiry into the circumstances of the case; (b) he should transmit these facts, together with his own judgment on them, to the central panel to be set up; (c) the panel, after examination of the facts of the particular case in the light of the principles set forth in the report, shall decide whether it is permissible for the church to grant remarriage. The decision of the panel shall be final; (d) where the panel decides that remarriage by a minister is permissible, the party or parties who have been divorced would be required to sign a formula expressing both their adherence to the church's doctrine of marriage, and their repentance. Where in the opinion of the latter's part of the formula would be inappropriate, the panel may direct that only the first part of the formula be signed.

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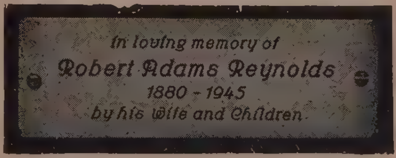
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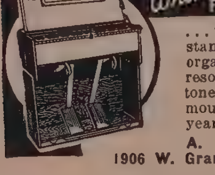

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MINISTER ABOUT TOWN

By Glenn V. Alty

The issue of the new school is definitely "hot." I have not as yet heard of any fist-fights because of it but there have been plenty of verbal fisticuffs.

Let it be fairly recognized by both sides of the argument that there are two sides to the issue. Those who hold an opinion contrary to yours are probably as honest in their convictions as you are. Simply because your opinion clashes with that of another man does not mean that your opponent is void of intelligence or working with evil intent. He is neither a knave nor a fool. He is a fellow human being trying like you to decide the best procedure for the public and for him personally.

Let no one engage in vilification of his neighbor. Let not the domestic tranquility of our fair village and countryside be broken by epithets hurled in malice or ignorance.

Those who are in favor of the new school as the issue will be presented have many an argument on their side. They are not all wild-eyed idealists who do not know the value of the dollar. They are citizens who, having weighed the issues, place greater importance on certain facts of the case. We must assume that they are as honest as we want them to think we are.

Those who oppose the new school are not necessarily hide-bound reactionaries and penny-pinchers. They are men able to present a very plausible case when it is approached from their point of view. We must believe that they are as conscientious as we are when we express our opinions.

We must take sides and we must reach a decision. But let us be more charitable and understanding than we have ever been before. If we must disagree let it be on the high level of mutual trust and confidence. Let us not resort to bitterness or break up into hostile groups.

The issue will be fairly settled in the American way at the ballot box. Both sides have full opportunity to present their wishes there. Each man has one vote and the totals will determine the issue. If there was no question involved there would be no need to vote. The fact that we are voting is clear indication that there is a difference of opinion and the American way is to cast our votes and then be magnanimous in defeat or humble in victory.

Serving Through the Local Press

(From page 102)

roundly damned by many individuals and organizations, both publicly and privately. The Village Board, goaded once too often, used the medium of the local press to state their views of the writer of the weekly column that had directed some pointed remarks at their activity or lack of it. A few malcontents who have never met the writer have learned to dislike him but scores of others whom he might not have otherwise met have become his close friends. But whether liked or disliked as a man and minister, the words of the columnist are never ignored. The rest of the ministers in the community have no "voice" and are largely ignored in village issues.

The column is not preaching and it is not used to promote the activities of the writer's own church. Moral issues are faced and people are urged to observe the great Christian festivals in a truly proper way. In the midst of the Christmas advertising there will appear a quiet column on the true meaning of Christmas written so that the Roman Catholic and the Pentecoster alike will concur and the non-Christian will, perhaps, be reached. That ministry to the non-churched is so broad that no minister can accuse the author of using his column for his own ends.

The writer is a Methodist but that fact never appears in the column. The Lutherans and the Baptists and others have been commended by name but no Methodist group as such has been so treated. On the one instance that the "Minister About Town" wrote concerning one of his own church groups, no mention of the church to which it belonged was made. This has been a policy that has been adhered to scrupulously. Too much of one's own church would kill the interest of the general reader not to mention the editor. It would also make bad feeling among the other clergymen in the community.

Many a minister yields to the temptation to use his pulpit to instruct Washington and the United Nations as to the best policy for them to pursue. For the most part the hearers are not really in a position to do anything about what is said whether it be the revival of prohibition or the ending of universal military training. Some members may agree but little, if anything, is accomplished. If the minister wants to try to apply the Christian gospel to activities in his own community where he can have real influence, let him try the "Minister About Town" technique. He cannot remain anonymous. He must pay a full price for every word he says. He must be ready to face local political machines. He will find how few people there are who really care enough about local prolems to do anything about them. Let the local minister face up the problems nearest him rather than fighting sham battles with a far-away foe.

The crusader walks a lonely and disillusioned road but he can always point to a few things along the way that have been accomplished at the price of pain and his own reputation. In our community, for example, a disastrous fire destroyed a considerable portion of the business district. At considerable expense one of the owners had removed the charred remnants of his building. The action was done promptly and while there was left a gaping hole in the business section all was done that could be done. The other property, owned by a woman, was left untouched for over a year. The building was a shambles of falling bricks, burned timbers, and broken glass. Even though it was a public disgrace standing as it was in the midst of our attractive village, nothing was done. "Minister About Town" went to work on the problem. He aroused citizens to act. They in turn forced the Village Board to take a firm stand and finally, through court action, the property was cleaned up. The owner of the property told the writer that he was a Nazi and that he should leave the country but the column had produced the results. No one in the community would speak but as soon as there was a "voice" action followed.

A newspaper column that says something more than a few pious platitudes is an exciting and strenuous business. For an effective beyond-the-church ministry it is excellent but a word of caution is in order. One must beware lest his beyond-the-church ministry impair his influence with his own congregation. He will walk a narrow road and will make many a slip but the results warrant the risk.

SECTARIAN PRACTICES IN NEW MEXICO SCHOOLS

Santa Fe, New Mexico—A formal judgment barring 139 members of Roman Catholic orders from teaching in the public schools of New Mexico was filed in district court here by Judge E. Turner Hensley.

The long-awaited judgment in the so-called "Dixon case" forbids state, county or district school officials to hire the barred teachers or pay them with public funds.

The eleven-page judgment grants a permanent injunction confirming all the major points in a decision which Judge Hensley rendered last March. At that time he ruled in favor of a group of Protestants seeking to oust garbed Catholic teachers and to outlaw alleged sectarian practices from public schools of the state.

Also in the judgment are provisions which bar officials from using buildings for public school purposes "when said buildings or space in buildings does not remain under the absolute control of the state or one of its subdivisions, or when such building is of a nature to exert a sectarian influence."

The judgment holds further that conducting public school classes in rooms where religious emblems are displayed, and housing public schools in buildings where parochial or private classes are also held are violations of either the state or national constitutions.

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Church Officers Help One Another

St. Paul Holds Successful Institutes

by Alton M. Motter*

THE old saying that "two heads are better than one" can be true for the church officers of any American Community. This is the observation of the St. Paul Council of Churches which has just concluded a second church officers' institute for the members of the official boards of the Protestant Churches of St. Paul, Minnesota.

The results of these two institutes indicate that, while the official boards of our Protestant churches go by a variety of names, Vestry, Session, Council, Board of Administration, Consistory—they face the kind of common problems which can be solved best by helping one another through mutual discussions under the guidance of selected key leaders.

The institute idea developed in St. Paul when several laymen came to the Council of Churches' Office for information concerning problems in the field of church administration. The idea dawned upon some of the Council Officers that these problems faced by one church, were probably faced by other churches also, and that here was a very practical service the Council was in a position to render. A committee composed of an equal number of laymen and clergymen was authorized to explore the areas to be included in an institute and to select the necessary leaders. After several meetings, it was decided to include the areas of evangelism, church finance and church publicity.

A communication was addressed to the pastors of the city announcing the plans and asking for a list of their official board members in order that a direct invitation could be sent to each member. A circular suggesting some of the questions to be discussed was enclosed. Some of these questions were:

Evangelism

1. How can we lead more laymen to witness for Christ?
2. Is St. Paul ready for a Christian Teaching Mission?

Church Finance

1. What are some of the principles back of sound church financing?
2. Should our city churches plan a united church canvass?

Church Publicity

1. How can we improve our newspaper publicity?
2. What is the best kind of church advertising?

General Questions

1. What are some civic issues on which the churches need to express their common mind more effectively?
2. Are secular interests competing for more of our Sunday time?

The schedule for the first institute was:

4:00 p. m.—Preview of latest audio-visual aids
6:00 p. m.—Dinner
6:45 p. m.—Group singing
7:00 p. m.—Panel discussion on evangelism, church finance and church publicity
9:00 p. m.—Motion picture on Christian Stewardship, "Salt of the Earth"
9:30 p. m.—Adjournment.

The heart of the institute was the two-hour period of panel discussion following the dinner. A clergyman who was well equipped to handle the

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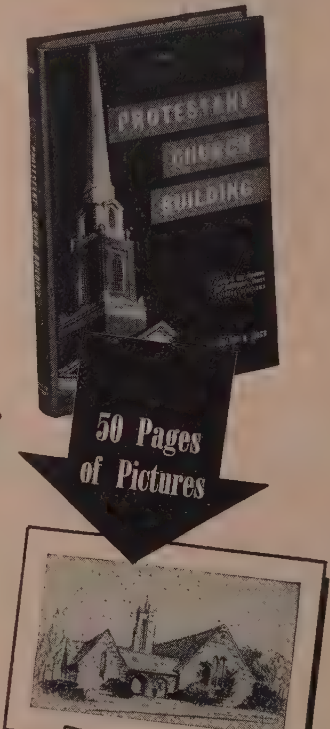

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And the ever-present, all-important question: How and when and where are we going to get the money for our sort of a building program?

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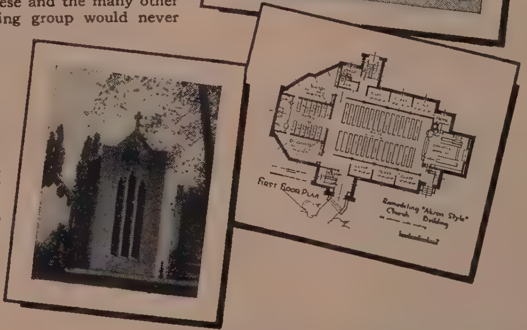
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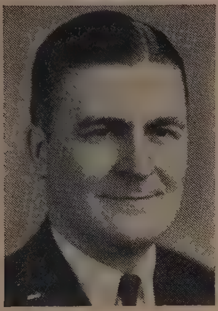


Alton M. Motter

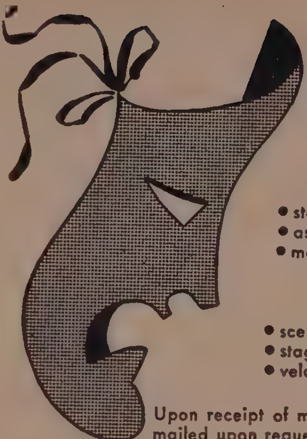
discussion method was asked to serve as the moderator. Two laymen were selected to be responsible for each of the institute subjects which made a total of seven on the committee. These were men noted for outstanding leadership in their respective fields. With forty minutes allowed for each subject, the panel committee was given a total of twenty minutes which was followed by an equal period for questions and comments from those in attendance. Some of the leaders feared that the two-hour panel period would be too long to hold the attention of the 125 key church men and women present. They were pleasantly disappointed. The moderator was forced, after allowing the discussion and exchange of ideas for fifteen minutes beyond the two hours, to bring this part of the meeting to a close.

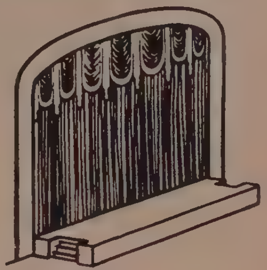
Another important part of the institute was a display table of helpful books in the field of church administration and the distribution of sample copies of *Church Management* which were gladly furnished by the editor. The evening proved to be so stimulating and helpful to those who were responsible for administering the program of the local church that, by a unanimous vote, it was decided that at least two such institutes should be held yearly.

The second meeting included the subjects of The Youth Program of the Church, Church Music and the Church's Ministry to Hospital Patients. Subjects scheduled for future meetings are: Church Building and Remodeling Plans, The Church's Radio Ministry and The Fourth "R" in Education.

Looking back over these two experiences, some of the results would seem to be as follows:

First, such an institute gives officers of the church a clearer understanding of their responsibilities. Some churches still ask laymen to serve on their official boards without giving them a full picture of what they are expected to do. Consequently, too many members





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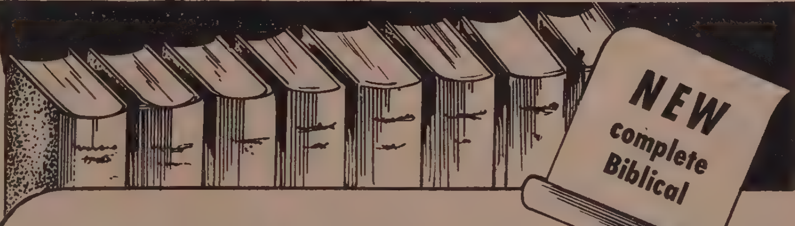

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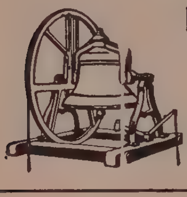

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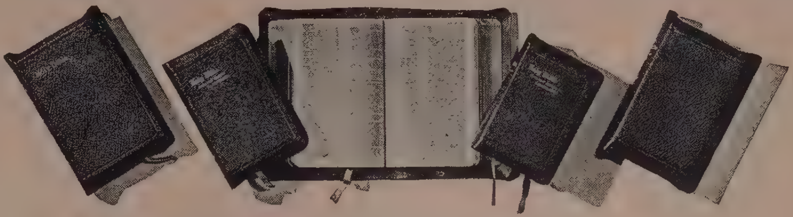

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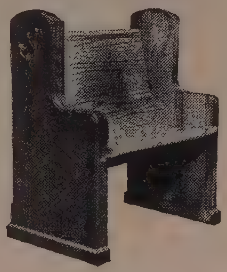

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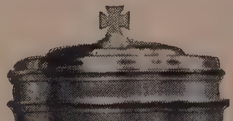

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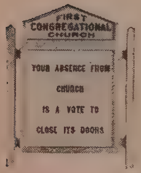

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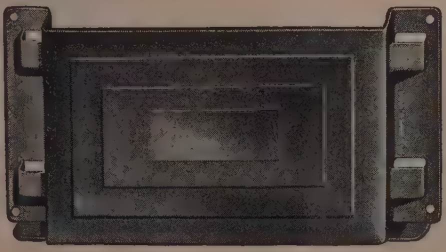

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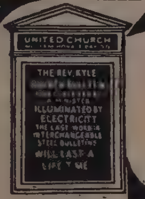

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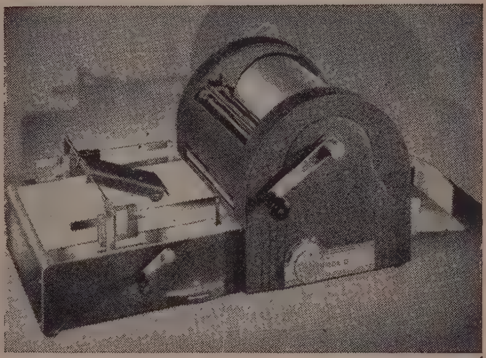

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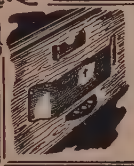

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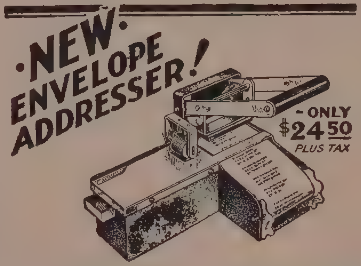
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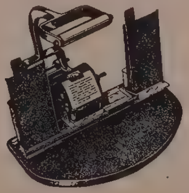

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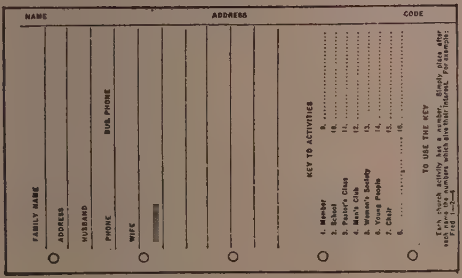
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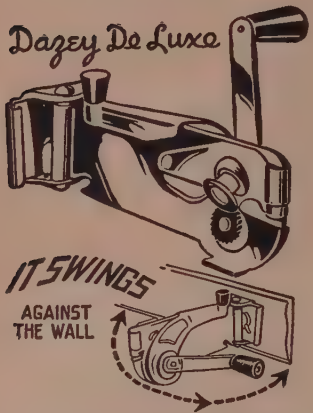

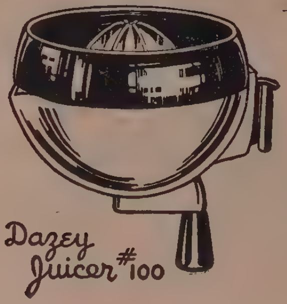

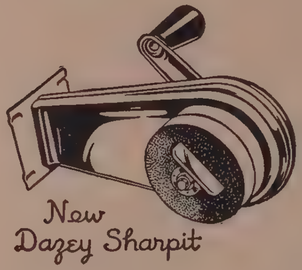

It is certainly good news for all church women interested in the promotion of sales and bazaars, and of those who are interested in the efficiency of the church kitchen and dining room, to know that one of the larger manufacturers of household equipment is considering the promotion of its items through church organizations. There is a wide range of items which include household and baby scales, nut crackers, can openers, kitchen mixers, juicers, ice crushers and other items. If interested in any of these items for your own church or for re-sale for profit for one of your organizations we shall be glad to give you further information. Ask about new Product No. 7492.

State Legislatures Liberalize Divorce Laws

New York—Bills to both strengthen and liberalize divorce laws were introduced in many state legislatures throughout the country this year, but enactments thus far have been mostly on the liberal side, a survey reveals.

A state constitutional amendment permitting the granting of divorces on four grounds was ratified by the South Carolina legislature. Under its 1895 constitution, South Carolina had long been the only state in the nation in which a divorce could not be obtained for any reason.

The new amendment, stipulating that divorces shall be granted for adultery, desertion, physical cruelty and habitual drunkenness, was approved by the electorate last fall but required subsequent legislative ratification.

In Idaho, the time required for insanity as grounds in a divorce case was reduced by the legislature from six years to three.

Wyoming's legislature reduced to 60 days the time of residence required for divorce when either the husband or wife is "incurably" insane.

Approved by the Maryland legislature was a bill making imprisonment on felony grounds for absolute divorce if the accused was sentenced to at least three years.

A new law in Washington state will permit a final divorce within three months instead of at least seven. Another new Washington law, however, sets up a family court to attempt to effect reconciliations and head off divorces, especially where minor children are involved.

Adultery remains the only ground for divorce in New York state, where the legislature rejected strong pressure to broaden the grounds for divorce. The New York legislature also killed a bill proposing the establishment of a commission to study operation of the state's divorce law. Proposals for change in the New York law followed disclosures of widespread collusion in connection with divorce cases in New York County under the state's present stringent law.

Colorado's House of Representatives defeated a bill proposing to make three years' continuous separation additional grounds for divorce.

Rejected by the Delaware Senate was a bill to amend the state divorce law to make a decree nisi absolute in three months, instead of a year as at present.

Several bills aimed at "quickie" divorces were introduced in the Nevada legislature, but none were enacted. Featuring the unsuccessfully proposed legislation were measures aimed at providing efforts at conciliation before the granting of divorces.

Killed in the Montana legislature was a resolution urging the enactment of a national uniform divorce law.

Proposed changes in divorce laws were still pending at this writing in many states.

A bill in the Tennessee legislature would make "incurable" insanity a ground for divorce, and also permit wives and husbands to testify against each other in divorce cases.

Mental illness would be made grounds for divorce under a bill introduced in the Wisconsin legislature.

Creation of a division of domestic relations in the probate courts and appointment of a board of probate judges to try for conciliation before a divorce and reconciliation after divorce were proposed in Massachusetts. All uncontented divorce actions would come under the proposed new division of domestic relations.

A bill introduced in the Oregon legislature would not require remarriage for reconciled couples who wanted to make up after a divorce. The bill would provide that a judge who granted a divorce decree could set it aside on written application by both parties, providing neither party had remarried a third party in the interim.

Several bills dealing with divorce on the grounds of insanity were introduced in California. One would strike out a legal provision on proof of the

(Turn to page 121)

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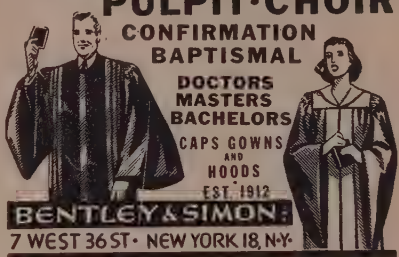

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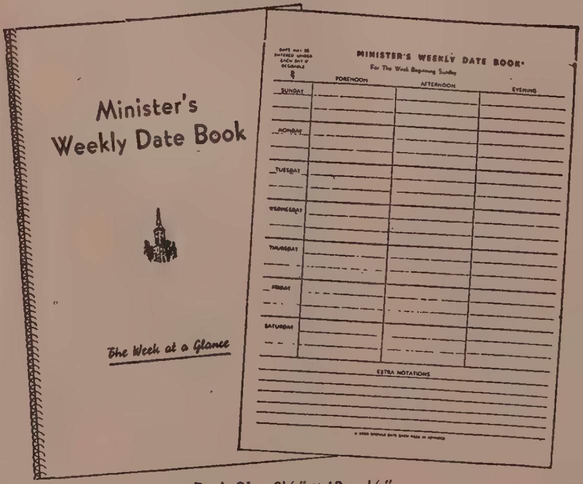

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Divorce Laws

(From page 116)

confiinement of the insane spouse in a state mental institution, merely providing the person must have been adjudged insane for at least three years by proper authorities in California or some other state.

A number of proposed divorce law changes were introduced in the North Carolina legislature. One proposed provision to reduce from 10 years to five the number of years an insane spouse must be confined to a mental institution before insanity can be used as a divorce ground was killed in committee.

Gov. Frank J. Lausche suggested the enactment of Ohio legislation increasing from six weeks to six months the waiting period before divorce can be granted. Another Ohio bill would reduce from 10 to three the number of grounds upon which a divorce may be granted.

Several divorce law changes were proposed in Rhode Island, including one which would increase from six months to a year the waiting period before the guilty party in a divorce may remarry. —RNS

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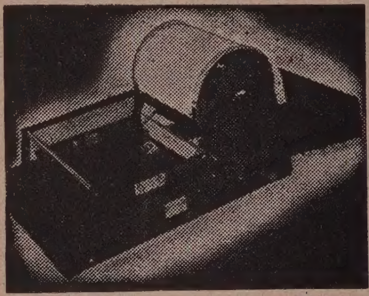

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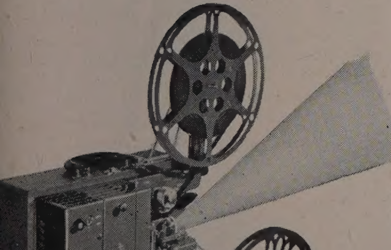

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